

THE - 5 - p. 2.

Testaments of the twelue Patri-
arches, the sonnes of *Jacob*: translated out
of Greeke into Latine by *Robert Grossthead*, some-
time Bishop of *Lincolne*; and out of his Copie,
into French and Dutch by others :
and now Englished.

*To the credit vvhhereof, an ancient Greeke Copy written
in parchement is kept in the Vniuersitie Library of
Cambridge.*

Robert Gordone :



Printed at London, for the Company of the
Stationers. 1619.

I have been very busy with
 in some of the good of the
 and many other things
 to the reputation of the
 and of course, for the
 to be able to do this
 to be able to do this

Robert J. ...

To the Christian

Reader.



Albeit these our happy daies in some respect, good Christian, haue and enioy diuerse and sundry works, tending to the subuersion of *Belial* and the erection of godlinesse: yet considering that as earthly, so wee spirituall souldiers, seldome run to the watch without allarum; I thought it conuenient to call vpon you with this graue and godlic booke, of long time hid in Hebrew, now come to light in English. The malice of the Iewish people in concealing it, by reason of Christ the righteous, so often prefigured, was intollerable; but the singular prouidence of God in preserving it, unspeakeable; & now at last though chargeable, yet fruitfull is the expressing, and printing in our naturall language of this so worthy, so golden a writ: beeing of it selfe, without the accessary painting of eloquent speech, a Mirrour for Princes, a Preacher for all Christians. a beautifull glasse for women, for children, seruants, and such like; a wise, plausible, and most ready schoolemaster, for to apply to eue-

To the Christian Reader.

ry particular estate his peculiar propertie. Art thou a Prince, a Magistrate, a Ruler, let *Iuda* rule thee : if thou thinkest vpon manly courage, hee teacheth valiantnesse: if thou seeke to gouerne aright, hee willeth thee to fly tyrannie : if thou thirst after manners of life, hee soundeth it out, that vaine-glorie, fornication, & discord, blemish, weaken, and at length vtterly consume nobilitie. Let me proceed farther & ask a question. Art thou a Bishop, a Minister, a preacher of Christs birth, life and death? behold *Leui* as a Lanterne. Thou canst teach thy selfe, but he can teach thee better : thou speakest to others, harken to him that talketh to thee : of thy office, how holy it is, how honourable, the contemners thereof how miserable, by whom begun, continued and confirmed : of thy state of life, what, & how it shold be; *Nunquam sine Sale, sine Sole* : to be short: of thy blessednes if thou art godly, wise, and learned : of thine and their plagues vwhere thou liuest, if wicked and ignorant. What should I say more? Looke vpon *Iacob*, O you Parents, peruse the 12 godly Fathers in time and order : learne of him & his, to praye to God in Christ his name for your chil-

Leui.

Iacob.

To the Christian Reader.

children, haue regard to their instruction: the want of the former your children shall misse: the neglect of the later, you your selues shal bewaile. For the hearty prayer of a Father to the Almighty for his children is a right singular benefit: but he that for foolish pity giueth them the bridle, is before God accounted a guiltie partaker of their sinfull race. View this booke therefore, harken how to teach your selues & your children. You haue already handled a Sick mans Salue, inioy now at length a Sick mans tongue, to instruct them when you leaue them, and what to leaue them when you die: else their end will be lamentation, but yours lamentable misery. And come you hither you childrē of the earth: read, see, and say that old father *Ruben Ruben*. with his good brethren, readily and rightly described the blessed path of righteousness, and the forlorne way of *Belial*, the one to flie, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? stop not then the eares of thy hart & body to so wise & sweet a charmer. O the nūber, O the ouglisome portraiture of those deadly spirits, that hee hath so orderlie numbred, & cunningly coloured;

To the Christian Reader.

Lechery, Pride,
Envy, Vaine-glory,
Gluttony, Vnrightheousnesse,
Brauerie, Wilfull ignorance.

All these as they seem, are indeed pernicious: but the former is most detestable, the end whereof is consumption of this earthly body, & destruction of the soule. Which wellspring & puddle of euill, if thou wilt haue dried vp, cease fro drunkennes: if not see it, haue not a narrow & greeedy eye vpon a beautifull face: if not drinke, stoppe thy mouth from busie questions with women: to conclude, if not therein be ducked and drowned, vse labour, tame youthfulness. For in this I overshooting my selfe (saith Rubento his Children) defiled my Fathers bed. Therefore looke not vpon the beauty of women, muse not vpon their dooings, but keepe your selues occupied, either in learning or some worke: charge your wines and daughters that they trimme not their heads, vwill them to chaſtenteir lookes: for euery woman that dealeth deceitfully in those things, is reserved to the punishment of the World to come. Which trade of life
to

To the Christian Reader.

to eschew, seeing it is difficult without the fulfilling of the law, and the law partly consisteth in mutuall loue: strue with *Simeon* the second brother, to auoid strife, *Simeon.* which blindeth the mind, pineth the body, prouoketh murder. The remedie whereof, is both forgiuing & forgetting. Take to thee *Iosephs* cheerefull countenance, a perfect platform of a quiet mind: yet set before thine eyes *Simeons* withered hand, a right plague for such a sinne. All which disquietnes and mischief safely to set aside, let not *Iuda* be set apart. Gather by him experience, that for a man to glory in his own works is sinful, and he which vpbraideth another mans vice standeth slippery. *Iuda* choked *Ruben* his eldest brother with his fornication: marke, who sinned immediatly but enuious & rayling *Iuda*? Did he not offend after the flesh in the Chananites house? did hee not take a wife without consent of his Parents? two great sins, and alas in these our daies too much vsed: yet punished, the one with want, or at least small ioy of children, saith father *Iuda*, the Patriarch; but the other with intolerable danger of body and soule, saith *S. Paul*. Wherefore abstaine

To the Christian Reader.

Isachar.

staine from wine, abhor drunkenness : for
such a one slandereth not , rehearseth not
another mans sins , breedeth no sedition,
but imbraceth loue & charitie in a single
heart : as good Father *Isachar*, who neuer
railed nor was hurtfull and spitefull to his
neighbour ; neuer ate his meate alone, but
gaue part to the poore ; neuer remooued
the bounds and markes of other mens
ground, but loued all men as his naturall
children. O that as wee reade this, so wee
might expresse the same in life and con-
uersation. Mercie and Loue is a precious
Iewel , the maintainers whereof beeing
ioyntlie connexed, prosper ; once disseue-
red, come to nought. For the waters (saith
Zabulon. *Zabulon*) wash away the sand, when the
stones and timber are dissolued : Whose
mercy and singular compassion vvas re-
warded singularly. Sift his testament, re-
semble his rare charitie in clothing the
naked, & feeding the hungry, knowne &
vnknowne, as wel strangers as his countri-
men. Let not the spirit of *Dan* possesse
your mind : Suffer not the wrath of *Gad*
to settle in your heart : for such work with
3. sore instruments, bitter speech, treache-
ry, and violent hands, yeelding fruite not
much

Zabulon.

Dan.

Gad.

To the Christian Reader.

much vnlike, as you may read, as you may see. Wilt thou bee taught the readie path to that that thou doost seeke? Two waies there bee (saith *Aser*) Vice the one, *Aser*. the other, Vertue. *Neptalims* race. Em- *Neptalim*. brace the later, eschew the former. But hee that walketh in them both, blindeth men, deceiueth himselfe, and mocketh GOD, whose double faced dealing, shall be double punished. Such are the couetous, such are they that are mercifull in euilnesse, such are they saith *Aser*, that fast from meates, but not from fornication. Haue therefore a simple hart with righteous *Ioseph*, the blessed of the Lord, the *Ioseph*. right figure of Iesus Christ: for hatred hee shewed loue: beeing cursed hee blessed: being shot through, he did not so much as bend his bowe: albeit his brethren would haue slaine him, albeit they cast him into a Well, though they sold him as a bond-slaue, and that to strangers, and such as hated Shepheards to the dearch, of whom he was whipped and tormented; yet hee when they stood in feare gaue them comfort: when they were well-nigh famished, gaue them food: when by his authority he might destroy, he by his authority did

To the Christian Reader.

did preferue : beeing their Lord , vsing
them as his betters: beeing their brother,
accepting them as his children : their vn-
kindnesse not spoken of, their conspira-
cies forgotten , their cruell dealing most
louingly, most mercifully forgien. You
haue heard his loue towards his neigh-
bour, harken his obedience toward God :
when hee was miserably afflicted, did hee
rage and swel? when he was made a bond-
slaue of a free mans sonne , did he cry out
of heauen ? beeing vtterly, forsaken , did
hee impatiently accuse Gods iustice ? no,
Expectans expectauit Dominum. At the
last, the Lord which hid his face, did shew
his countenance ; of a catife , in respect,
making him free ; of a freeman, wealthy ;
of a wealthy subiect, an honourable per-
sonage, Lord president of *Pharaos* Land.
Whom the Egyptians beeing aliue, lo-
ued : beeing dead, loued : beeing rotten,
loued : whom liuing, neither wealth nor
woe could make to swel : neither promise
or threats of the Egyptian strumpet could
make slide : and therefore being dead, nei-
ther world, diuel, nor mans policy could
make forgotten. O that our mortall race
might thus beginne, thus perseuer, might
thus,

To the Christian Reader.

thus, thus O Lord, most happily finish.
The spirit is willing, but the flesh is weak.
Learne therefore of *Beniamin* to inflame *Beniamin*.
thy hart, that thou maist be ready both in
body and soule. *Let vs saith Ecclesiast.* Ecclesi. 14
commend (and so, say I, let vs behold) the
noble famous men, and the Generation of
our fore-elders. For many glorious acts hath
the Lord done in them, and shewed his great
power euer since the beginning. Vpon the
consideration whereof, and especially for
that I would haue nothing wanting in this
booke that might serue thy contentation,
I thought it as wel pertinent to deale with
the righteous Father as with the godlie
children. For to shadow a face onely with-
out a body, hath his deserued commen-
dation: but whoso painteth a leg without
a body, or a body without a head, it shall
not be amisse as I suppose, as well to tearm
him a foolish painter, as to iudge the thing
vndiscreetly painted. Wherefore, as well
to see the head as the leg, and to heare the
Father as the children, I haue faithfullie
drawne out of Scripture (and not accor-
ding to my fancy fashioned) the death and
testament of *Iacob*, that blessed and right
happy Father, added to this ancient mo-
nument

To the Christian Reader.

numment of the Children. The refore, to recompence my paines, read the m: but read them diligently, neither read onelie, but contend to follow. For the imitation of good and godly men, is the direct way & course to godlinesse. So may wee account of *Iacobs* blessing: So may we thoroughly challenge to be his children; Children I meane not by flesh, but spirit. The Lord which made heauen and earth, the Lord which gaue his Sonne to shedde his heart bloud for vs, G O D which disposeth all things to his pleasure, preserue our King, increase our faith, and make vs thankfull for his benefits, *Amen.*

Richard Day.

...d
...t
...f
...t
...t
...v
...I
...H
...H
...t
...l
...p
...l

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. The left edge of the page is bound into a dark cover, and the overall tone is a warm, off-white or light beige. There is no text or other markings on the page.

The Testament of *Iacob*, made at his death, to
his twelve *Sonnes*, the *Patriarches*, concerning what
should betide them in the last dayes : gathered out of
Genesis 48.49. and adde'd vnto
this Booke.



*Come hearke my Sonnes: two things I giue;
my blessing and my ban:
The first to them that godly liue;
the last to wicked man.*



The Testament of *Jacob.*

Jacob the Sonne of Isaac, bozne of
Rebecca in the yeare of the world, Gene. 23
2108. his father beeing threescore
yeares of age, was a perfect man and
righteous, dwelling in Tents, not given Simple, or
to pleasure and hunting, as his elder bro- innocent.
ther, elder by nature, not by grace, For
the elder shall serue the younger, saith the Rom. 9
Lord. Why? not for that Jacob had so Jacob belo-
deserved, but God had so appointed. ued, not of
Wherefore when he thus by the determi- merit, but
nate will of God, and heavenly dispositi- of grace.
on, which ordereth things whatsoeuer,
had got his brothers birth-right, and his Gen. 25
Fathers blessing, his parents considering Gene. 26
that the slippery dayes of carnall copula- Gene. 27
tion did appoche, and warily fearing his
Brother Esau, for that hee conceived mur-
der in his heart, and instituted a birth day
for his diuinely purpose, sent him his Ber-
saba

The Testament

A caueat
for marriage

Trouble &
paine are
destined to
the Elect.

An exam-
ple for chil-
dren.

A godly
note for
seruants.

laban to Mesopotamia to Laban his mothers brother, there honestly to take a wife, and quietly to liue. For matrimony without consent of Parents, and due consideration of either partie contracted, as it breedeth their disquietnes, so it prouoketh Gods displeasure. Iacob therefore, after long tranell, beeing placed with his Uncle Laban, and seruing him foure-teenne yeares in labour and paine (albeit hee was the Child of Promise, the Blessed of the Lord, Bozne of a free woman, and that which is moze, his Uncles bone and flesh, and Lord of Canaan: not arguing with himselfe as the worldlike Children of this earth: saying, Shall I which am a free and wealthie mans sonne be made a seruant: Shall I be a iudge in my kinsmans house, beeing sent to marrie and not to serue) had giuen him by Laban to Wife for his good service (by which G D D blessed that little that Laban had before) his two Daughters, Lea first, then Rachel, with their handmaidens, Bilha and Zilpha: of whom, according to the promise made to him in Bethel, that his seede should

of Iacob.

Should be multiplied, hee begat twelue
Sonne, twelue godly Fathers of the
earth.

Ruben.	{	Dan.	{	Isachar.	{
Simcon	{	Neptalin.	{	Zabulon.	{
Leui.	{	Gad.	{	Ioseph.	{
Iuda.	{	Aler.	{	Beniamin.	{

Thus hee beeing blessed of the Lord Mans life is
as well in Children as in substance, re- but a pilgrime
turned againe to his native Countrey, mage.
hee and his children there to liue, and
there to dye. But behold the diuine pro-
vidence of God: after thre and thirtie
peeres expired, hee was remooued from
Canaan to Gosen in Egypt, by meanes of
his sonne Ioseph, chiefe Steward of Pha-
raohs land, whom his bzethren heretofore
had sold. Where, when he had liued 17.
peeres, and seene his family encreased
exceedingly, to his great ioy and com-
fort no doubt; especially all the other
Countreies about beeing plagued with
a great famine, and hee by Gods mer-
cie not greatly feeling the same, percer-
uing also his troublesome pilgrimage
drawing to an end, called his Sonne
Ioseph

God alway
provideth
for the
righteous.

The Testament

Joseph vnto him, and said, If I haue found grace in thy sight, oh put thy hand vnder my thigh (for in this order they tooke an oath in Iacobs time) deale mercifully with me and truly, bury me not in Egypt, but let me sleep with my Fathers: ~~Where,~~ noting his sure faith in the promise of God made to his Fathers, willed him to look for Canaan his hoped inheritance, and not to tross in Pharaos land. To which his request, when Ioseph his louing sonne obediently did condescend; Iacob taking a little more strength vnto him, and sitting vp, desirous also to shew forth the great goodnesse of the Lord in preserving him and his, said: GOD Almighty appeared vnto mee at Luz, in the land of *Canaan*, and blessed mee: saying, Behold, I will make thee fruitful, and caule thee to multiply, and wil make a great number of people of thee, and will giue this Land vnto thy seed for an everlasting possession. Thy sonnes *Manasses* and *Ephraim*, I take as mine owne, their owne brethren shall be called after their name. As I came from *Mesopotamia*, *Rachell* dyed in the Land of *Canaan*, and was buried by the way to *Ephratha*, the same is *Bethlehem*.

Parents
ought to tel
their chil-
dren Gods
blessi. gs.

That is, shall
be vnder
their tribes.

Then

of Iacob.

Then Iacob, albeit somewhat dimme
for age, beholding Iosephs two sonnes,
said: What are these? To whom Ioseph
answered: They are my sonnes which
God hath giuen me. O bring them to me,
said Iacob, and let me blesse them. I had
not thought to haue scene thy face Ioseph,
yet lo, God hath shewed me thy seed.

God, in whose sight my fathers *Abra-
ham* and *Isaac* did walke: G O D which
hath fedde mee all my life long vnto this
day, and the Angell which hath deliue- Christ.
red me from all euill, blesse these laddes,

and let my name be named on them, and Counted as
the name of my Fathers, *Abraham* and one of his
Isaac, & that they may growe into a mul- childrē. not
titude in the midst of the earth. that they

Then as Ioseph liued his Fathers should pray
band from Ephraim, to Manasses the el- vnto him,
der, Iacob said: Let it be, I know well my being dead,
sonne, hee shall also bee a great people, as Eekius
but his younger Brother shall be greater: gathered.
in thee let Israel blesse and say, God make God hath
thee as *Ephraim* & *Manasses*. After this hee mercy on
fainting, said: Behold Ioseph, I die, god shal whō hee wil.
be with you, & bring you again to the land By faith, Iac-
of your fathers. Moreover, I giue vnto thee cob drui-
a portiō of land abouerhy brethrē, which deh the
Land, as yet
but hoped
for.

The Testament

conquerer by sword and bowe, of the Amorites. And come you hither also, O my children, that I may tell you what shal come on you in the last dayes: Gather ye together, and heare ye sonnes of *Jacob*, harken vnto *Israel* your Father.

Begotten in
my youth.

Ruben my first borne; my might, my strength; excellent in dignitie & power, vnconstant as water, thou shalt not excell, because thou didst defile my couch.

Leui had no
Tribe, & *Si-*
meon was
vnder *Iuda*.
Iudg. ca. 1.

Simeon and *Leui*, Brethren in euill, who in your wrath slewe a man, & in your selfe-will digged downe a Wall: Cursed be your wrath, for it was shamelesse, & your fiercenesse, for it was cruell. I will diuide you in *Jacob*, and scatter you in *Israel*.

Blessings of
Iuda a wor-
thy captain.

Iuda, thy hand shall bee on the necke of thine enemies. Thy brethren shall stoope vnto thee: as a Lyons whelp shall thou com vp from the spoile: thou shalt couch as a Lyon, and as a Lyonesse. Who shall stirre thee vp? 2. The Scepter shall not depart from thee, nor a law-giuer from between thy feete, vntill *Shilo* come, all Nations shall seeke after him.

2 A noble
Prince,
Christ.

3 A fertile
Land.

3. Thou shalt binde the asse sole to the Vine, and thy asses coult to the best Vine; thou shalt wash thy garment in wine,

of Iacob.

wine, and thy cloke in the bloud of grapes: thy eyes shall bee red with Wine, and thy teeth white with Milke.

Zabulon, thou shalt dwell by the Sea side, and thou shalt be an Hauen for ships: thy border shall be vnto *Zidon*.

Isachar, thou shalt bee a strong asse, couching downe betweene two burdens: And thou shalt see that rest is good, and that the land is pleasant, and shalt bow thy shoulder to beare, & shalt be subiect vnto tribute.

Dan, thou shalt iudge the people, as ^{Judg. 13. 14} one of the Tribes of Israel. *Dan*, thou shalt ^{15. 16.} be a serpent by the way, an Adder by the path, byting the horse heele, so that his Rider shall fall backward. When *Iacob* foreseeing in his minde the great calamitie that should beride his posterity, comforting himselfe, and resting in Gods promise, cried out with hart and minde: O Lord, I haue waited for thy saluation.

Gad, an hoast of men shall ouer-come ^{Iosu. 1. 21} thee, but thou shalt ouercome at the last.

And what shall I say to *Aser*? his bread ^{Num. 33.} shall be fat, and hee shall haue pleasures for a King.

Neptalim is a hinde, sent for a present, ^{Judg. 4. 5.}

The Testament

giving goodly words.

The blessing of Joseph.
Encrease of family.

All things come of God.

Joseph is a flourishing Bough by a Well side, the small boughes shall run vpon the Wall. The Archers shot against him and hated him: but his bow was made strong, and his Armes strengthened by the hands of the almighty God of *Jacob*. Out of him shall come an Heardman, a stone in *Israel*. All these things shall come from my Fathers God, which hath helped thee, and blessed thee with blessings of the Heaven, with blessings of the deepe beneath, with blessings of the breasts and wombe. The blessings of (mee) thy Father, that I giue thee, are stronger then the blessings that I had of mine elders. Vntill the end of the hilles of the world they shall bee on thy head.

Not for the holiness of the place, but for memory of Gods promise.

Beniamin shall rauine as a Wolfe in the morning hee shall deuour the prey, and at night diuide the spoile. And now when I shall be gathered to my people, bury me with my Father, in the caue that is in the Field of *Ephron* the Hethite, in the caue that is in the Field of *Machpelath*, which is before *Mamre*, in the land of *Canaan*, which *Abraham* bought, with the Field of *Ephron* the Hethite, for a possession to bury

of Iacob.

burie in, whereas were buried *Abraham* and *Sara* his Wife, and *Isack* vwith *Rebecca*, and there I buried *Lea*. The Field, and the Caue that is therein, was bought of the Children of *Herb*.

When Iacob had made an end of commanding all that he would vnto his sons, hauing liued one hundred and seuen yeares, hee plucked vp his feete into the bed, and quickly died. When Ioseph falling vpon his Fathers face, and kissing him with teares, caused him to be embalmed by *Egyptians*, to the space of fortie dayes, and mourned for him threescore and tenn dayes. Who departing from Egypt into Canaan, with Noble men of the Land in Chariots and horsemen, buried him in the place which Iacob had appointed.

A token of
a good conscience.

The

The Testament of Ruben, made to his
 Children, at his death, concerning the
 things that he had in his minde, by the
 suggestion of the spirit of fore-
 knowledge.



Behold: the pot, the beare, the bed,
 doe note the strength, the lust
 Of Ruben, and vnconstant head,
 who therefore was accurst.

The Testament of Ruben.

This is the Cōpy of Rubens testament, concerning all þ things which hee gaue in charge to his childzen befoze he died, in the 125. yeare of his life. Two yeares after the decease of Ioseph, his childzen and childzens childzen came to visite him in his sicknesse, and he said vnto them :

My childzen, I die, & go the way of my Fathers. And seeing there his Brethren Iuda, Gad, and Aser, hee said vnto them; Lift me vp, my Brethren, that I may tell you and my Childzen the things that I haue hidde in my heart, for I am henceforth drawing to my long home. Then he moing vp, hee kissed them, and weeping, said; Harken my brethren, and you my children giue eare to the words of your father Ruben, marke what I giue in charge to you. Behold, I command you this day befoze the God of Heauen, that ye walke not in the ignorance of youthfullnesse & fornication, wherein I ouershorre my selfe and defiled the bed of my Father Iacob. For I assure you that the Lord did therefore strike me with a sore plague in my flanks

Death is
our long
home.

Fornication
plagued.
Gene. 35.

The Testament

a Prayer and repentance stayeth Gods wrath.

b The blessing and prayer of a father to GOD for his childre, of what benefit.

In repentance the heart is to be considered, not externall action.

The eight Instrumētis wherety mā worketh, & the effect of them.

1 Life.

2 Seeing.

3 Hearing.

4 Smelling.

It was the space of 7 moneths, & a I
 had perished if my father Iacob
 had not prayed to the Lord for
 mee, because hee was minded to
 haue slaine mee. I was thirte
 peeres old when I did this in
 the sight of the Lord, and seven
 moneths was I sicke to the death,
 and with a free heart did I seauen
 peeres penance before the Lord : I
 dranke no wine nor strong drinke: no flesh
 came within my mouth : I tasted not any
 fine bread : but I mourned for my sinne,
 for it was great, and there shall none such
 bee done in Israel. And now my sonnes
 beare mee, that I may shew you what I
 saw concerning the seauen spirits of error
 in my repentance. Belial giueth seauen
 spirits against a man, which are the wel-
 springs of youthfull works: and seuen spi-
 rits are given man in his creation, where-
 by all his works are done. The first is the
 spirit of life, wherewith is created his be-
 ing. The second is the spirit of seeing, wher-
 with cometh loosing. The third is the spi-
 rit of hearing, wherewith cometh lear-
 ning. The 4 is the spirit of smelling, wher-
 with cometh delight, by drawing in of
 the

of Ruben.

the aire, and by breathing of it out againe. The first is the spirit of speech, where with knowledge is made. The sixt is the spirit of Tasting, whereof cometh the feeding upon things that are to be eaten and drunk, and through them is ingendered strength, because the substance of strength is in meate. The seventh is the spirit of seede and generation, wherewith entereth in the lust of pleasure.

5 Speech.
6 Tasting.

7 Seed, and
of what
property.

For this cause it is the last of creation, and the first of youth, because it is full of Ignorance, and Ignorance leadeth the ponger sozt as a blind body into the ditch, out as an Ox to the stall. Among at these is the eight spirit, which is of sleepe, with whom is created the wasting away of Nature, and the Image of Death. With these spirits, are mingled the spirits of error. Whereof the first is the spirit of lechery, who lyeth within in the nature and senses of man. The second spirit unsatisfienesse lyeth in the belly. The third spirit of strife, lieth in the Liver and in choler.

Sleepe and
of what
property.
Eight spirits
of error, &
of what
property.
1 Lechery.

2 Gluttony.
3 Envy.

4 Brauery.

5 Pride, of
what pro-
perties.

The fourth spirit is of brauery and gallantes, that the party may seeme comely by excesse. The fifth is the Spirit of Pride, which moueth a man to mind o-
ner

The Testament

6 Vaine-glory, in what it consisteth.

7 Vnrighteousnes.

8 Wilfull ignorance.

Discōmodities of ignorance.

Ringleaders to fornication.

1 A greedy eye.

2 Close company with women.

3 Bawdy questions.

ner great things, or to thinke well of himselfe. The first is the spirit of lying or vaine gloriousnesse in boasting a mans selfe, and in desire to file his talke concerning his owne kindred and acquaintance. The seventh is the spirit of vnrighteousnesse, which stirreth vp the affections that a man should performe the lustfull pleasures of his heart. For vnrighteousnesse worketh to th all the other spirits, by taking gulle vnto him. Vnto all these spirits is matched the eight spirit, which is the spirit of sleepe or sluggishnesse, in error and imagination, and so the soules of young folkes perish, because their mindes are darkened and hidden from the truth, and vnderstand not the law of the Lord, neither obey the doctrine of their Fathers, as befell to mee in my youth. But now my children, love the truth, and that shal preserve you. Hearken to your Father Ruben, and let not your eyes runne gazing after Women, neither be pee 2 alone with a Woman that is married, neither doe ye seeke about 3 what Women are doing. For if I had not seen Bilha bathing her selfe in a secret place, I had not fallen into that great wickednes. But my mind ran
so

of Ruben.

so vpon the naked Woman, that it suffe-
 red me not to sleepe till I had committed
 abomination. For while my Father Ia-
 cob was away at his Father Isaacs,
 and I in Gader hard by Ephrata, a house
 of Bethleem, Bilha fell & drunken, and as
 she lay asleepe vncouered in her chamber,
 I went in so, and seeing her nakednesse
 wrought wickednes with her: & leaving
 her asleepe went my way. By and by an
 Angel of God betrayed my wickednes
 to my Father Iacob, who coming home
 mourned for me, and touched not Bilha
 any more. Therefore looke not vpon the
 beautie of women, neither muse you vpon
 their dooings, but walke ye with a sin-
 gle heart in the feare of the Lord GOD,
 busying your selues about some worke,
 and keeping your selues occupied either
 in learning or about your flocks, vntill
 such time as God giue you such times
 as hee liketh, least you do suffer as I haue
 done. I durst not looke my Father in the
 face to his dying day, nor speake to any
 of my brethren for shame. My conscience
 biteth me even yet still for my sinne. But
 my Father comforted me, and prayed for
 me vnto the Lord, that his wrath might
 passe

& Drunken-
 nesse.

Nothing so
 secretly
 done, but it
 shall be open.
 A godly
 caueat.

Labour, a
 preseruatiue
 from forni-
 cation.

A guilty con-
 science is a
 great burde.

The Testament

passe away from mee, as the Lord him-
 selfe shewed vnto me. Therefore from
 that time forth, I was kept from sinning
 any more. And you my childzen likewise,
 keepe yee that I shall tell you, and you
 shall not sinne. For Fornication is the
 destruction of the Soule, separating it
 from God, and making it to draw vnto
 Fools, because it leadeth the minde and
 vnderstanding into error, and bringeth
 men to their graue before their time.
 For whoredome hath vndone many men.
 And although a man be ancient or noble,
 yet doth it shame him & make him a laugh-
 ing stocke, both before Belial, and the sons
 of men. But Ioseph, because he kept him-
 selfe from all Women, and cleansed his
 thoughts from all fornication, found fa-
 uour both before the Lord and men. The
 Egyptian Woman did much to him by
 vsing the helpe of wittches, & by offering
 him flabber sauces: but the purpose of his
 minde admitted no nopsom desire. For
 this cause, the God of our fathers deliue-
 red him from all death, both seene and vn-
 seene. For if fornication ouerrule not your
 minde, neither shall Belial preuaile
 against you. Women are hurtful thinge,
 my

The fruit of
fornication.

1 Destruction of the
soule.

2 Idolatry.

3 Shortnes
of life.

4 Ignomi-
nious
shame.

Iosephs
chastity re-
warded.

of Ruben.

my sonnes. because that when they want power and strength against a man, they worke guilefully to draw him to them by traines: & whom they cannot overmatch in strength, him they overcome by deceit. For the Angell of the Lord which taught mee, told me of them, that they be overmastered by the spirit of fornication more then men bee, and that they be ever practising in their hearts against men, first making their mindes to erre by decking of themselves, then sheading their poison into them by sight, and finally catching them prisoners by their doings: for a woman is not able to enforce a man. Therefore my sons flee fornication, charge your ~~Wives~~ and daughters that they trim not their heads, nor will them to chaster their looks: for every woman that dealeth deceitfully in these things, is reserved to the punishment of the world to come. For by such meanes were the watchers deceived before the flood: as soon as they saw them they fell in love one with another, & conceived a working in their mindes, and turned themselves into the shape of men, and appeared to them in their companying with their husbands: and the woman by

Properties
of vchaste
women.

A note for
garish attire
and wanton
lookes.

An exam-
ple of this
mischief.
Gene. 6.

The Testament

Teachers
infectious
company
corrupteth
the minde.

Envy accom-
panieth for-
nication,
shame fol-
loweth.
Gen. 49.

He prophe-
cieth of
Christ.

by conceiuing the desire of them in the i-
magination of their minde, brought forth
Giants. For the Watches appeared to
them of height vnto Heanen. Therefore,
keepe your selves from fornication: and if
pee intend to haue a cleane minde, keepe
your senses from all Women, and forbid
them likewise the company of men, that
they may haue also cleane mindes. For
although continuall companyings do not
allwayes worke wickednesse, yet breede
they incurable stings to them, and to vs
ouerlasting shame before Belial, because
that fornication hath neither vnderstand-
ing or godlinesse in it, and all enuious-
nes dwelleth in the desire thereof, and for
that cause shall pee enuy the Children of
Leui, and seeke to be exalted aboue them,
but ye shall not be able to compasse it: for
God will surrage them, and you shall die a
dangerous death: for vnto Leui and Iuda
hath the Lord giuen the souerainty: and
vnto eue, and Dan and Ioseph, hath hee
granted to be Princes with them. Where-
fore I charge you, heare Leui: for he shall
knowe the lawes of the Lord, and deale forth
iudgement, and offer sacrifices, for all Is-
rael, till the full come of Christ, the chiefe
W:tes

of Ruben.

preſent, becauſe the Lord hath ſpoken it. ¶ Fairfull
charge you by the God of heauen, that dealing with
euery of you doe deale faithfully with his neighbors.
neighbour, and ſicke vnto Levi in hum-
bleneſſe of hart, that ye may receiue bleſ-
ſing at his mouth: for he ſhall bleſſe Iſrael
and Iuda. God hath choſen Iuda to be the
king of all people, wherefore brotherſhip you
his ſeed, for he ſhal fight for you in battels
both viſible and inuiſible, and ſhall raigne
ouer you world without end.

Ruben hauing given his Childzen the
foſeſaid charge, and bleſſed them, dyed:
Then they put him in a coffin, & carryng
him out of Egypt, buried him at He-
bron, in the double Cane where his Fa-
thers ſlept.

C

The

The Testament of *Simeon*, made to
his Children at his death, concer-
ning Enuic.



The heart in womans mouth, the face,
the sword, the wolfe, the cap:
All these paint out the envious race,
that run to their mishap.

The Testament of Symeon.

The Copie of Symeons words
which hee spake vnto his sonnes
at his death, in the hundred and
twentieth yeare of his life, in
the which Ioseph dyed. For they came to
visite him vpon his death bed, and hee sit-
ting vp, kissed them, saying.

Hearken my Children, heare me your
father Symeon, whatsoener I haue in my
heart. I am my father Iscobs second son,
and my mother Lea named mee Symeon,
because the Lord heard her prayer. I be-
came very mightie, I went through with
my dooings, and was not affraide of any
thing. For my hart was stout, my minde
vnmoueable, and my stomack vndiscou-
rageable: for hardines is giuen of $\hat{\epsilon}$ high-
est into mens soules and bodies. In those
dayes I envied Ioseph, because my father
loued him: I hardened my heart against
him to kill him, because the Prince of er-
rouer sending forth the spirit of enuie, so
blinded my minde that I could not take
heede to spare my Father Iacob. But his
God, & the God of his fathers, sending his
angell, did rid him out of my hands. For
while I went into Sychem to carry tarre

Gene. 29

Hardinesse
of wh \hat{o} it is.

Gene. 37
Man purpo-
sed, God
disposeth.

The Testament

for our flockes, and Ruben into Doraim, where all our necessities were laid vp in store: our brother Iuda sold him vnto the Imaelites: and therefore when my brother was come again, hee was sor, for he intended to haue conueyed himselfe againe to our father. But I was angry with Iuda, sor letting him goe aliu, and bare him grudge fies moneths after: howbeit God letted me, and restrained the working of my hands; for my right hand was halfe withered vp for vii. dayes together. When did I perceiue (my sonnes) that that besell me for Iosephs sake: wherupon I repented soone after, and besought the Lord to restore my hand, and I would abstaine from all rancor, enuie, and folly. For I knew I had conceiued a wicked thought against the Lord, and against my father Iacob, for my brother Iosephs sake whom I enuied.

Enuie described.

a Blindeth the mind.

b Hindereth sustenance.

c Prouoketh murder.

d Pineth

Now therefore my children, keep your selues from the spirits of error and enuy. For enuie ouerruleth the a minde of enerie Man, suffering b him not to eate or drinke in rest, or to do any good thing, and is alwaies egging him to c slay the partie whom hee enuieth, and d pining away at
b is

of Symeon.

his prosperitie. Two yeares together I at mens
punished my soule with fasting in y^e feare prosperity.
of the Lord. For I knew that the way to
deliuer me from ennie, was the feare of
the Lord. If a man lie vnto the Lord, the
wicked Spirit flieth from him, so as his
mind becometh meeke, and of spitefull
he becommeth pitifull, bearing no grudge
towards such as loue him, and so his en-
uy ceaseth. And because my father saw me
sad, he asked me the cause of it. To whom
I lyed, saying: I haue a paine in my sto-
mach: for I was soziest of all my bro-
thers, so that I had been the cause of Io-
sephs selling into Egypt. And when I
came into Egypt, & was put in ward by
him as a spie: Then perceiued I, that I
was iustly punished, and I was not sorry
for it. But Ioseph beeing a good man, and
hauing Gods spirit in him, and being full
of pittie and mercy, minded not to do mee
any harme, but loued mee as well as the
restoue of my brethren. Therefore my chil-
dren, keepe your selues from all spite and
enay, and walke in singlenesse of minde,
and good conscience, after the example of
your fathers brother, that God may giue
you grace, glozy, and blessednesse, vpon
your

A remedy a-
gainst Enuy

Gen. 42

Ioseph mer-
cifull to his
brethren.

Gen. 50

The Testament

A sure toke
of good an-
ture.

Properties
of Enuy.
1 Corruption
of life.
2 Distem-
perature of
body.
3 Small
leepe.

Gene. 39.
A token of a
quiet mind.

Your heads as you see in him. Of all the dayes of his life, he did neuer cast vs in the teeth with it, but loued vs as his owne soule, and moze then his owne Children, honouring vs, and giuing vs riches, cat-tell, and cozne abundantly. For there-fore my children, loue ye one another with a good heart, and put from you the spirit of Enuie; for it maketh a mans soule to grow sauage, marreth his body, bre-eth wrath and war in his thoughts, set-terh his blond on fire, drieth him out of his wits, and suffereth not reason to beare any sway or rule. Whereouer, it taketh a-way his sleepe, disquieteth his mind, and maketh his body to tremble. For even in sleepe some spice of imagined malice gnaweth him, combzing his soule with Spi-rits of mischief, making his body ghast-ly, and his minde affrighted with trouble, and appearing vnto men, as it were with a pernicious Spirit, and poysoning out of popson. Therefore was Ioseph faire of face, beautifull and comely to behold, be-cause no wicked thing dwelt in him, for he had a countenance cleere from combe-rance of mind. And now my children, let your hearts be meeke before the Lord, and walk

of Symeon.

to walke right before man: so shall ye finde
fauour both with God & man: and beware
that ye fal not to whoredome. For whoze-
dome is the mother of all naughtines, se-
parating a man from God, & sending him
to Belial. For I haue seene in Enochs
writings, that you and your children shall
be corrupted with whoredome, and vs Le-
ui wrong by the sword. But they shall not
preuaile against Levi, because hee shall
fight the Lords battels and take all your
Tents, and very few shall bee diuided in
Leui and Iuda, for hee shall bee your Cap-
taine, as my Father Iacob propheted in
his blessings. Behold, I tell you all these
things aforehand, that I may be cleare
from the sin of your soules. Now if you
put from you all enuiousnes, and all strife-
neckednes, all my bones shall flourish as
a rose in Israel, and my flesh as a Lillie in
Iacob, and my sanoz shall be as the sent of
Libanus, & my holypones shall be multipli-
ed as the Cedars for ever, & their boughs
shall spreade out in length for evermore.
When shall the seede of Chanaan perish
together with all þe remnant of Amaleck.
All the Capadocians shall perish and all
the Sethians shall likewise be destroyed.

Then

Effects of
whoredom.
Gene. 49

Parents tea-
ching not
their chil-
dren, are
guilty.
Comodi-
ties of con-
cord.

Exod. 17

The Testament

When shall the land of Chanaan faile, and all the people goe to wrecke. Then shall the Earth rest from trouble, and all men vnder Heauen from warre. Then shall Sem be glorified, when the great Lord God of Israel appeareth vpon earth as a man, to saue Adam in him. Then shall the spirits of error bee troden vnder foot, and men shall reigne over hurtfull fiends: then shall I arise againe in ioy, and blesse the highest in his wonderfull works: for God taking a body vpon him, and eating with men, shall saue men. And now my children obey Levi, and you shall bee deliuered by Iuda: and aduance not your selues aboue these two tribes, for of them two shall the saving health of God spring vnto vs. For the Lord shall set vp of Levi, the Prince of priests, and of Iuda the King of kings, God & man. So shall hee saue all the Gentiles, and the ofspring of Israel. For these things sake I charge you to command your children, to keepe these things thoroughout all their generations.

And Symeon making an end of these his sayings and commandements, to his children, slept with his fathers, when as he was of the age of an hundred & twentie peeres

Job. 8

The fruit of
obedience.
Gen. 2

A note for
Parents.

of Symeon.

peeres. And then they laied him in a coffin
of wood that rotteth not, that they might
cary his bones again into Hebron, & they
conueyed him praiſely in the warre of the
Egyptians. For the Egyptians kept the
bones of Ioseph, in the Kings treasure.
For their inchanters told them, that when
soeuer Iosephs bones were caried away,
there should be such a plague of mist and
darknesse among the Egyptians, as one
brother should not knowe another, no not
euen by tozeblight: and Symeons children
bewailed their Father, according to the
law of mourning, & continued in Egypt
till the day of their departing thence un-
der the hand of Moyſes.

The

The Testament of *Lewi*, made to
his Children at his death, concer-
ning Priesthood.



Fly sinne, be iust, rage not, giue light,
ye Preachers of Gods word:
For what else sheweth Sun and Moon
Dame Venns, Wolfe and Sword?

The Testament of
Leui.

The Copie of Leui's wordes,
namely which hee spake to his
Children, concerning all the
things which they should doe,
and which should happen vnto them, vn-
till the day of iudgement. Hee was in
wealth when he called them vnto him, for
hee knew before when he should die. So
when they were come together he said vn-
to them.

I Leui was bred and bozne in Charran,
and afterward came with my father into
Sichem. I was at that time but young, a-
bout 20. yēers old when I helped my bro-
ther Symeon to reuenge our sister Dina
against Hemor. Now as we were feeding
of our flockes in Abelmeul, the spirit of
the vnderstanding of the Lord came vpon
me, and I saw all men undermining their
own waies, and how varighteousnes had
builded herselfe a foytresse, & wickednesse
sate vpon the tower therof. And I was so-
ry for mankind, & belought y^e Lord to save
them. Then fell there a sleep vpon me, and
I saw a very high mountaine: It was the
mountaine of Aspis, in Abelmeul. And
behold the heauens opened, and the An-
gell

Leui his
birth and
country.
Gen. 34

Love of a
true Pa-
mour.
The vision
of Leui.

The Testament

Christ.

Christ.

gell of God said vnto me : Levi, come hither : and went from the first heauen to the second, and there sawe the water hanging betweene the one and the other. And I saw þe third heauen much brighter then them both: for the height thereof was infinite. And I said to the angell, what meaneth this? And the angell answered me, Marvel not at these things, for thou shalt see foure heauens yet brighter, & without comparison when thou comest vp to them. For thou shalt stand by the Lord, and bee his Minister, and utter his secrets vnto men, and preach of the deliuerer of Israel which is to come: by thee and by Iuda the Lord will appeare to men to saue all mankind in them. Thy life shal depend vpon the Lord, by him shalt thou haue thy fieldes, vineyards, fruits, gold and silver. Therefore harken as touching the seauen heauens. The lowest is most lowering, because it is neereſt to all þe vnrightheousnes of men. The second hath fire, snow, and ice, prepared by the Lords appointment against the day of Gods rightfull iudgement. In it are all the spirits of vengeance for þe punishing of the wicked. In the third are the powers of heaues ordained against

of Leui.

gainst the day of iudgement, to take vengeance vpon the spirits of error and Be-
liall. In the fourth above these, are the 4
Saints : for in the higher places dwelleth
great glozy in the holy of all holies above
all holinesse. In the next vnto this are the 5
angels that doe service in Gods presence,
and seeke his fauour in all the ignorances
of the righteous. They offer to the Lord
the sweet fauour of a reasonable seruice, a
sacrifice without blood. In the other that 6
is vnder this, are the angels that bring
answers from the angels in Gods pre-
sence. In that which is above it, are the 7
thrones and potestates, wherein is conti-
nuall offering vp of Hymnes vnto God.
Therefore whensoever the Lord looks vp
on vs, all of vs are moued : yea, and euen
heauen, earth and the bottomlesse deepe
are moued at the sight of his greatnesse:
but the children of men being wittles, shal
sin and prouoke the highest vnto wrath.
Now therefore vnderstand that the Lord
will execute iudgement vpon the children
of men. Because that men will still con-
tinue in vnbeliefe and vnrightheousnesse,
euen when the stone shall cleaue asunder,
the Sonne be darkened, the waters dried
vp,

The Testament

A Minister
what hee
should be:
of himselfe
not righte-
ous.
Math 5
End of the
Priesthood
prophecied.
Christ his
passion pro-
phecied.

Christ.

by, the fire quake, and all creatures be troubled at the fainting of the invisible Spirit, and the spoiling of hell in the passion of the highest: therefore shall they be condemned to punishment. The highest then hath heard thy prayer, to separate thee from unrighteousnesse, and to make thee his sonne and servant, and a minister in his presence, a lanterne of knowledge to lighten Iacob throughe, and to bee as a day sonne among the children of Israel, and vnto thee and thy seed shall the power of blessing be given, till God visit all Nations in the bowelles of the mercy of his Sonne for ever. Peruertbelesse, thy sonnes shall lay their hands vpon him to crucifie him, and for this cause is wisdom and vnderstanding given vnto thee, to giue thy children knowledge of him, because that if they blesse him, they shall be blessed, and they that curse him shall perich in his sight. And the angel opened me the gates of Heauen, and I saw the holy Temple, and the highest sitting on the throne of glory, and hee said vnto me: Leui, I haue giuen thee the blessings of the priesthood: till I come my selfe to dwell in the midst of Israel. When the Angel brought mee
downe

of Leui.

be borne to the earth, and gaue me a shilde
 and a sword, saying: Execute vengeance
 in Sichem for Dina, and I will bee with
 thee, for GOD hath sent mee. And at
 that time I slew the sons of Hemor, as it Gene. 34
 is written in the tables of Heauen. And
 I said vnto him, Lord I pray thee tell me
 thy name, that I may call vpon thee in
 the time of my trouble. And he answered,
 I am an Angell which excuseth Israel, Christ our
Redeemer.
 that he might not be stricken for ever, be-
 cause all wicked Spirits lie in waite for
 him. Afterward being waked as it were
 out of sleep, I blessed the most highes, and
 the Angel that excuseth the offspring of Is-
 rael, and all righteous men. And when I
 came to my Father, I found an Aspe of
 brasse, whereupon the hill tooke the name
 of Aspis, which is hard by Gebat, on the
 right side of Abila. And I laid vp these say-
 ings in my hart, and I counselled my fa-
 ther and my brother Ruben, to perswade
 the sons of Hemor to be circumcised, be-
 cause I was zealously grieved for the ab-
 domination which they had wrought in
 Israel. For first of all I killed Sichem, and The zeale
of a Minis-
ter.
 then Symeon killed Hemor, and after vs
 came our brethren who smote the Citie
 with

Gene. 34

The Testament

Gene. 34

Gene. 49

The maner,
not the doo-
ing rebuked

The sin of
the Siche-
mites.

Raped Dina.
Persecuted
strangers.

Gene. 12

Rauished
their wiues.

with the edge of the sword. When my fa-
ther heard of it hee was angry, because
they had receiued circumcision, and were
killed afterwards, and therefore he dealt
other wise with vs in blessing. For we sin-
ned in dooing it against his will, & he fell
sicke the same day. But I knewe then the
Lord intended euill to the Sichemites, be-
cause they had heretofore purposed to
hane done the like vnto Sara, as they did
vnto our sister Dina: but God letted them.
And they persecuted our father Abraham
(as then a stranger) and carried away his
cattell, and furthermoze did beat Iebiao
very sore, who was borne in his house. Af-
ter the same manner dealt they with all
other strangers, taking away their wiues
from them by force, and driving the men
theselues out of their country. For which
cause y^e wrath of the Lord came vpon them
in the end. And I said to my father, We
be not offended: for God will bring the
Chanaanites to nothing before thee, and
give their land vnto thee, and to thy holy
one after thee. For fro henceforth Siche-
m shall be called the Citte of fooles, because
that as men doe scozne fooles, so haue we
scozned them for their working of folly in
Israell

Of Leui.

Israel, in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten dayes together, I saw the thing againe as I had seene it before. And I saw seven men in white raiment, saying vnto mee, Up, put on the Girdle of priesthood, the crowne of righteousness, the Reasonall of vnderstanding, the Robe of truth, the Breastplate of faith, the Mitre of holines, and the Ephod of prophecie. And so euery of them bringing something with him, did put them vpon me, saying: Be thou henceforth the Lords priest, thou and thy seede for evermore. The first of them annointed mee with holy oyle, and gaue mee the scepter of iudgement. The second washed me with cleane water, and fed mee with bread and wine, that is to wit, with the most holy of holies, and clothed mee with a glorious robe downe to the ground. The third did put vpon mee a Glken garment like vnto an Ephod. The fourth girded mee with a girdle like vnto purple. The fifth gaue vnto mee an Olive bough, verie full of fatnesse. The sixt did set the Mitre of priesthood vpon my head. The seventh filled my hands with incense, to the in-

Gene. 35.

The ministry described.

Exod. 28.

Leuit. 8.

The Testament

The three
blessings of
the familie
of Leui.
Christ pro-
phesied.

A distribu-
ting exclu-
deth the sole
receiuing of
the Sacra-
ment.

tent I should execute the office of priest
vnto the Lord. And he said vnto mee, Le-
uie, vnto three principall things is thy
seede appointed of God: namely, to be a
signe of the glorious Lord that is to come,
and he that belleueth shall be the first. The
great lot shall not fall vpon him, the se-
cond shall be in priesthood, and the third
shall haue a new name, because a King
shall rise vp in Iuda, and renew my priest-
hood, according vnto the figure of the Gen-
tiles, among all Nations. But the coming
of him is vntiterable, as who shall be the
Prophet of the highest, borne of the seede
of our father Abraham. All the pleasant
things of Israel shall be given vnto thee
and to thy seede, and you shall eate all that
is faire to see to, and thy seede shall distri-
bute the Lords Table, and of them shall
be high Priests, Judges, and Scribes:
for in their mouth shall the holie things bee
kept. When I awooke, I perceined that
this vision was like the other, and I laide
it vp in mine heart, and shewed it not vnto
any man liuing vpon the earth. The first
two dayes I and Iuda went to our grand-
father Isaac, and hee blessed mee according
to all the sayings of thy visions that I had
sene

of Leui.

scene, but he would not goe with vs vnto
 Bethel. But when we came to Bethel, my
 father Iacob saw in a vision concerning
 mee, that I should bee their priest before
 the Lord. And hee arose in the morning,
 and tithed all things to the Lord by mee.
 Then came we to Hebron to dwell there.
 and by and by Isaac called me to expound
 the lawe of the Lord, according as Gods
 angell had shewed it to me, and he taught
 mee the lawe of Priesthood, Sacrifices,
 Burnt offerings, Firstlings, Free-will
 offerings, and offerings for health. Eue-
 rie day he taught mee vnderstanding, and
 called vpon me continually before the lord,
 saying, My sonne, giue no care to the spi-
 rit of fornication, for hee will follow thee
 and defile the holie things by thy seede.
 Therefore take thee a Wife in thy youth,
 such an one as hath not any blemish nor
 uncleannesse, nor is of the kindred of the
 Allepbites, or of the Gentiles. And before
 they enter into the holied, wash, and like-
 wise ere thou sacrifice, and also when thou
 hast done, offer vnto the Lord the fruites
 of the twelue trees that are euer green, as
 my father Abraham taught me to doe: and
 the fruite of all cleane beastes, and of cleane

Exod. 19.
 Leu. 1. 2. 3.

An exhor-
 tation for
 Ministers.
 A Minister
 may be mar-
 ried.

Leuit. 21.
 He must
 come with a
 pure minde
 to execute
 his office.

Leu. 1. 3. 3. 4

The Testament

A comfort
for godly
parents.
Prophecy
of the de-
struction of
Israel.
The realme
plagued,
whose mini-
sterie is wic-
ked.

Gene. 36.
Leui his
progenie.

soules offer thou in sacrifice. Likewise offer vp thy first borne of all things, and the first frutes of thy Vine, and sprinkle all thy sacrifices with salt. Now therefore my Sonnes, keepe yee all the things that I commaund you : for whatsoener I haue heard of my fathers, that haue I tolde vnto you. I am cleare from all the wickednes and sin which you shall commit to the end of the world. Yee shall worke wickednes against the Saviour of the world, and ye shall seduce Israel, stirring vp much euill against him from the Lord, and dealing wickedly with him, so that Ierusalem shall not continue, by reason of your naughtinesse. The velle of the Temple shall be rent in sonder, to discover your foulennesse, and yee shall bee scattered as prisoners among the Heathen, and bee scorned, cursed, and trodden vnder-foote. Neuerthelesse, the house which the Lord shall chuse, shall bee called Ierusalem, as the booke of Enoch the righteous containeth. Therefore when I was twenty and eight yeares old, I tooke a wife, whose name was Melcha, and shee conceived and bare me a sonne, & called his name Gershon, because we were but strangers in our land :

of Levi.

For Gershon signifieth banishment. Now
I knew of him that hee should not bee of
the chiefe degree. The second was Caath,
who was borne the five and thirtieth yeare. I
saw a vision Eastward, how all the con-
gregation stood vp aloft, & therefore I cal-
led his name Caath, which signifieth the
beginning of greatnesse and learning.
The third was Merari, who was borne Exod. 6.
in the five and fiftieth yeare of my life: And
because his mother was hardly deliuered
of him, shee called him Merari, which is as
much to say as my bitterness. And in the
threescore and fourth yeare of my life, was
my daughter lochebed borne in Egypt:
and so was I honourable among my bre-
thren. Also my sonne Gershon tooke him
a wife, which bare him Libni and Schimi.
The sonnes of Caath were Amram, Ysh-
uar, Hebron and Vziel: and the sonnes of
Merari were Mahali and Muhi. In the
fourrescore and foureteenth yeare of my
life, Amram tooke vnto wife my daughter
lochebed, because that hee and shee were
borne both in one day. I was eight yeere
olde when I entred into the land of Cha-
naan, and eightene yeere olde when I en-
tered into the office of Priesthood. At eight

Leui made
priest at 18
yeares.

The Testament

Maried at
28.

A note for
Parents.

Blessings of
the learned
Minister.

Wisedome a
precious
icwell.

and twentie yeares I tooke a Wife, and
at fortie peeres olde I entered into Egypt,
and beheld yee be now my childrens chil-
dren in the third generation. Ioseph died
in the hondreth and tenth yeare. And now
my children, I warne you, feare the Lord
your God with all your heart, and walke
plainely in all things, according to his
Law. Moreover, bring vp your children
in learning, that they may haue under-
standing by reading the lawe of GOD,
without ceasing all their life long. For
whosoener knoweth Gods lawe, shall bee
honoured; and go wheresoener he will, he
shall be no stranger: also he shall haue
more friends than his forefathers had, and
many shall bee glad to serue him, and to
heare the lawe at his mouth. My sonnes,
deale rightfully vpon earth, that you may
finde Heauen, and solve good thinges in
your mindes, that you may finde them in
your life. For if ye solve euill thinges, yee
shall finde and reape all manner of com-
brance and trouble. Get yee wisedome in
the feare of God: for if captiuitie come,
and Cities and Countries be destroyed;
gold and silver and all possessions perish,
but none can take away the wise mans
wise.

Of Leui.

wisedome, save onely the blindness of vngoodnesse and sinne. For his wisdom shall become a shield to him among his enemies, and make a strange countrey to bee as his owne home, and cause him to finde friendship in the midst of his foes. If hee teach and doe such things, hee shall sit with kings, as did our brother Ioseph. And truly my Children, I know by the writings of Enoch, that in the end yee shall doo wickedly, laying your hands most spitefully vpon the Lord, and through you your brethren shall bee confounded, and made a scornning stocke to all Nations. Howbeit, our father Israel is cleare frō the wickednesse of the high Priestes, which shall lay hands vpon the Sanctuary of the World. The heauen above the earth is cleane, and you be the lights of the heathen as the Sunne and the Moone. What shall all the heathen doe, if you be overdarkned with wickednesse, and bying carlesnesse vpon your countryfolke, for whose sakes the light of the World is put into you, to enlighten all men withal? this light of the World shall you most wilfully slea, and teach commandements contrarie to the righteousness of God. Yee shall perloin the

Lords

Sin blindeth wisdom.
Commodities of wisdom.

Christ his death, and foolishnes of the Iewes prophesied, Math. 27

Ministers what they are.

The Testament

The wicked
priesthood
& their mi-
sery descri-
bed.

1 Sam. 2.

A prophecy
of their de-
struction.

Lords offering, and fitch away peeces of it. Before you do your sacrifices vnto the Lord, yee shall steale away the choicest things, and eate them disdainfully with Harlots, teaching commandements of conetousnesse. Yee shall defile married women, and enforce maidens in Ierusalem, you shall match your selues with whoozes and Harlots, you shall take the daughters of the Heathen vnto wife, purifying them with vnrightheous purifying, and your mingling shall be like vnto Sodome and Gomorrha, and ye shall be swolne with wickednesse in the Priesthoode, insomuch that you shall most disdainfully and spitefully laugh the holy things to scoorne, not onely vaunting and boasting your selues against men, but also being puffed and swolne vpp with pride against the commandements of God. For this cause shall the Temple which the Lord shall haue chosen, be vndoubtedly left desolate in vncleannesse, and you your selues become captiues to all Nations, and bee loathed and abhord among them, and receiue endlesse shame and confusion, through Gods rightfull iudgement, and all that see you, shall shonne you. And were it not for our fathers

of Leui.

fathers Abraham, Isaac, and Iacob, there
 should not one of my seed bee left vpon
 earth. Furthermore, I know by the booke
 of Enoch, that you shall goe astray by the
 space of threescore and tenne weekes, and
 defile the Priesthoode, staine the Sacrifi-
 ces, destroy the Law, despise the sayings
 of the Prophets, strowardly persecute
 righteous folke, hate the godlie, abhorre
 the sayings of scripturall men, and call him
 Hereticke that goeth about to renue the
 Law by the power of the Highest: and in
 the end yee shall kill him out of hand, as
 you thinke, not knowing that he shall rise
 againe, and so shall yee receiue his inno-
 cent blood wilfullie vpon your owne
 heads. For his sake shall your holy places
 be left desolate, which you shall haue des-
 troyed, euen by bitter forswearing: and your
 dwelling shall not bee cleane, but you shall
 be accursed among the heathen, & despaire
 shall bere you, till hee visite you againe,
 and mercifullly receiue you through faith
 and water. And forsomuch as yee haue
 heard of the threescore and tenne weekes,
 heare yee also of the Priesthood. For in e-
 uery Iubilie shall bee Priesthood. In the
 first Iubilie the first annointed into the
 priest-

A prophecy
 of Christes
 persecutions
 Marke the
 right por-
 traiture of
 the shau-
 ing genera-
 tion.

Christ and
 his memo-
 bers.

Ergo faith
 and the ho-
 ly Ghost iu-
 stifieth, and
 not merits.

The Testament

priesthood shall be great, and talke to God,
as to his father, and his priesthood shall be
fall of the feare of the Lord, and in the day
of his gladnesse hee shall rise vnto the
2 saluation of the World. In the second
Iubileie, the anointed shall bee conceived
in the beaunitie of the beloved son, and
his priesthood shall be honourable, and
hee shall bee glorified amongst al men.
3 The third priest shall bee taken vp in sor-
4 row, and the fourth shall be in griefe, be-
cause the multitude of iniquities shall be
laide vpon him, and throughout all Israel
every man shall hate his neighbor. The
5 first shall bee held fast in darknesse, and
6 likewise the first and the seauenth. And in
7 the seauenth shall bee such abomination
both before God and man, as I am not a-
ble to expresse, howbeit that the dooers
thereof shall not bee known. For this
cause shall they be in captiuitie and corrup-
tion, and their land and substance shall bee
destroyed: but in the first weeke they shall
retourne vnto their desolate countrey, and
renewe the Lords house. In the seauenth
weeke, shall come idolatrous priests, co-
uetous warriors, vnrightheous scribes,
and filthie abusers of men, children, and
beasts

of Leui.

beasts. After that the Lord hath sent vengeance upon them in the priesthood, then will **G D D** raise up a new Priest, unto whom all the Lords word shall be opened: and he shall execute true iudgement upon earth many dayes, and his starre shall arise in heauen: As a thing shall bee shed forth the light of knowledge in the open sunne shine of the day, and hee shall be magnified ouer all the world, and bee receiued and shine as the Sunne upon the earth, and drive away all darknesse, and there shall be peace upon all the earth. In his dayes the heauens shall reioyce, the earth shall be glad, the clouds shall be merie, the knowledge of the Lord shall bee poured out upon the earth as the waters of the Seas, and the angels of glozy that are in the Lords presence shall reioyce in him. The heauens shall be opened, and out of the temple of glorie shall sanctification come vpon him with the fathers voyce, as from Abraham the Father of Isaac: and the glorie of the highest shall be spread out vpon him, and the Spirit of vnderstanding and sanctification shall rest vpon him, whereof hee shall giue abundance and mightily to his children in truth for ever-

more

Christ & his
true ministe-
ry described.

Christ light-
eneth the
world.

Baptisme of
Christ pro-
phesied.

The Testament

No priest-
hood shall
succeede
Christ.
priesthood
of Christ,
how bene-
ficiall.

Christ our
propitiator.
Christ gi-
ueth power
to his to
tread downe
spirits.

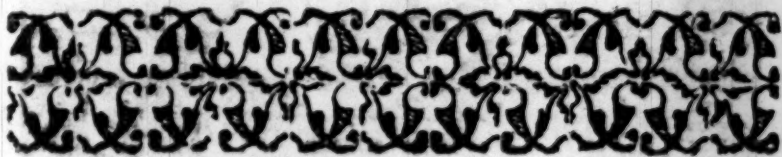
more, and there shall none succede him
from generation to generation, worlde
without end. In his priesthood all sinne shall
come to an end, and the unrighteous shall
cease from their naughtines: but the righ-
teous shall rest in him, and hee shall open
the gates of Paradise, and stay the threat-
ning sword against Adam, and feede the
Lambes with the fruite of life, and the spi-
rit of holinesse shall be in them. Hee shall
binde vp Belial, and give his owne chil-
dren power to tread downe hurtfull spi-
rits, and the Lord shall reioyce in his
chilozen, and accept them as his beloned
for evermore. Then shall Abraham, Isa-
ac, and Iacob be glad, and then shall I and
all Saints reioyce. Now my chilozen pee
haue heard all. Therefore chose vnto you
either light or darknesse, either the lawe of
the Lord, or the workes of Belial, and wee
answered our Father, saying: Wee will
walke before the Lorde according to his
lawe. And our Father said, The Lord is wit-
nesse, and his Angels are witnesses, and I
am a witnesse, and you your selues are
witnesses of the wordes of my mouth. And
when we had answered, Wee will be wit-
nesses, Levi rested with this charge gi-
uen

of Leui.

uen vnto his childzen.

And he stretched out his feet, and was
put to his fathers, when hee had liued a
hundred and seuen and thirtie yeeres, and
they laid him in a coffin, and buried him
afterward in Hebron, besides Abraham,
Isaac, and Iacob.

The



The Testament of *Iuda*, made to his
 Children at his death, concerning vali-
 antnesse, conerousnesse, and
 fornication.



I see here the blessed Princely state
 of Iuda, suffering not his mate.
 The Scepter, Lion, Purse, and Crowne,
 betoken glory and renowne.

The Testament of Iuda.

I H E Copte of all the sayings of Iuda, which hee spake vnto his Childzen at the time of his death: when they were come together before him, hee said vnto them.

I was my fathers fourth sonne, and my mother called me Iuda, saying: I thanke the Lord for that he hath giuen me a fourth sonne. I was swift of foote and painfull in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters. And when I came vnto mans estate, my father Iacob prayed over me, saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my workes both abroad, and at home. Upon a time I saw a Vinde, and ran after her, and caught her, and made good meate of her for my Father. Also I outran the Hoes, and ouerooke all things that were in the feldes, insomuch that I caught a wilde Hare, and tamed her, I plucked a Kidde out of the mouth of a Beare, and taking him by the paw, overthrew him, and rent asunder all wilde beastes that turned vpon me, as if I had
bars

Iuda his exhortation.
The duty of children.

Valiantnes of Iuda the gitt of God.

The manhood of Iuda.

The Testament

4 beene a dogge. I encountred with a wilde
Boare, and ouerrunning him, tare him in
5 peeces. In Hebron a bastard Lyon leapt
vpon a dogge, and I catching him by the
taile flung him away by and by, and he
brast asunder. In the borders of Gare a
wilde Bull was feeding in the fieldes, and
6 I tooke him by the hornes, and swunged
him about, and finally killed him. There
7 came two kings of the Chananites armed,
vpon our flocke, and much people with
them, and I alone running vnto the
flocke, leapt to King Sur, and striking vp
his legs, ouerthrew him, and so slew him.
Also I killed another King named Tha-
8 phes, sitting on his horse, and so scattered
all their people. I ouertooke King Achor,
9 a Giant on horse backe, shooting forward
and backward, and throwing a Stone of
threescore pound weight vpon his horse,
I ouerthrew him and killed him, and fight-
ing two houres with Achor, at length
I clane his shield, and maimed his feet, and
finally slew him. As I was polling off his
breast-plate, beholde eight of his friends as-
sailed mee, whereupon I filled my hands
with stones, & slingeing them at them with
a sling, slew foure of them, and put the o-
ther

of Iuda.

ther four to fight. Also our Father Iacob slew the Giant Beelisa King of all the Kings, who was mightie and huge, of the stature of twelue cubits. By reason whereof feare fell vpon them, and they left their fighting against vs. For this cause my father was carefull of mee when I was in battaile with my brethren. Hee saw in a vision concerning mee, that the Angell of strength followed me every where, to the intent I should not be overcome. The second handell was a greater battell to vs, then that which wee had at Sichem: in so much that in fighting valiantly with my Brethren. I chased a thousand men, and slew of them two hundred persons, and four of their Kinges, and following after them scaled the Wallles of their Citie, and there slew two Kings moze, and so we deliuered Hebron, and led them all away as prisoners. Then the next day we went to a strong walled, and unapprochable citie called Areca, which threatened to kill vs. Therefore I and Gad went to the East side of the citie, and Ruben and Levi vnto the West and Southside. They that stood vpon the walls, supposing there had beene no mo but Gad and I, did set fire vpon vs,

The valian-
ces of Iacob

¶

while

The Testament

while in the meane time my brother that
lay in Ale, brake out vpon the other two
sides, and scaling the wall with ladders
entred the citie ere our enemies wist it,
so wee wonne it by the Sword, and set fire
vpon the Tower, and burnt it vp with
such as were fled into it. As wee returned,
the men of Thafic lay in waite for our
prey, and tooke it with our childezen. But
we followed them to Thafic & slew them,
and burned their Citie, spoyling all that
was in it. And while I was at the waters
of Gureba, we fell vpon the men of Iobel,
that came against vs in battaille, and slew
and spoiled both them, and also their com-
plices, that came to their ayde from Se-
lan, so as we gave them no respite to re-
turne againe vpon vs. The fift day after,
there came men from Machir to fetch a-
way our prisoners, whom we met in bat-
tel notwithstanding that they were a migh-
ty host, and slew them before they could
gette vp to the place that they came from.
And when we came to their Citie, their
women tumbled downe Stones vpon vs
from the top of the hill whereon their Ci-
tie stood; but I and Simeon coasting to the
backside of the towne, got vnto the higher
places

10

11

12

of Iuda.

places, and destroyed the whole city. The next day it was told vs that the cities of two Kings came against vs with a huge Host. I therefore and Dan, saining our selues to bee Amorrhceans, and fellowes with them, went into their Citie, and taking the entrances in the dead time of the night, did set the gates wide open to our brethren that came after vs: by means wherof wee destroyed them and all that they had, and when we had sacked the city, wee did cast downe the three walls thereof. Then went wee to Thammua, which was the refuge of all the kings for their wars. Where being angry for a hurt that I tooke, I charges vpon those that stood aboue mee: but they threw downe stones out of slings vpon mee, and shot arrowes at mee, and had killed mee, but that my brother Dan rescued me. Therfore wee came running vpon them in a rage, and put them all to flight: and they passing by another way, went and sued humbly vnto my Father, who made a Couenant with them, so as we did them not any more harme, but receiued them into League with vs, and deliuered them all their prisoners. Then builded I Chamina, and my

13

14

The Testament

father builded Raimbahl. Twenty yeeres olde was I when this warre was made, and the Chanaanites were afraid of mee, and my Bretheren. I had much cattell, and my chiefe heardsman was Yran of Odellam, in whose company I saw Bersa King of Odellam, who made vs a feast, and with much intreatance gaue mee his daughter Bethsue to wife, which brought mee forth Er, Anan, and Sylon, of which three God gaue two childelesse. For Sylon liued, of whom some of you see the Childzen. My Father and wee made eightene yeares peace, with his brother Esau and his childzen. When he eighteen yeares were past after our coming out of Melopotamia, in the lastiech yeare of my life, Esau our Fathers brother came vpon vs with a great strong Host, and was slaine by the Bowe of Iacob, and conueied away dead vnto Mount Scir. Wee also followed vpon the childzen of Esau, but his citie was very strong with high Wallles, and gates of yron and brasle, so as wee could not enter into it, howbeit wee did shutte them vp within it, and besieged it. Now when they shewed not themselves abroad in twenty dayes together, I put my Helmet

of Iuda.

met upon my head, and in sight of them
all set vp a ladder, and scaling the walles,
the sours of their noble men with a stone
of the weight of three talents. The next
day Ruben and Gad went and the three-
score others. Then they offered peace,
and wee by our fathers aduise, receiued
them into tribute. And they gave vs two
hundred quarters of cozne, the hundredeth
bates of oyle, and a thousand and five hun-
dred measures of Wine, vntill wee went
downe into Egypt. After this, my sonne
Er married Thamar of Mesopotamia,
the Daughter of Aram. Now Er was
a very wickedampe, and doubted much
of Thamar, because shee was not of the
land of Chanaan. Therefore the Angell of
the Lord the him the third night after his
marriage, when hee had not yet companied
with her, by reason of his mothers subtle-
tie, and so died in his naughtinesse, for shee
was loth that hee should haue had any chil-
dren by her.

When Anan was marriageable, I gave
Thamar vnto him, and hee likewise of a
spite accompanied not with her, notwith-
standing that he liued a full yeere with her,
and when I threatened him, then hee com-
panied

Er & Anan
sinn, for not
vsing the be-
nefit of law-
ful mariage.

The Testament

panied with her, but yet by his mothers
commandement, he let his seed fall vpon
the ground, and so also he died in his wic-
kednes. I minded to haue giuen her vnto
Sylon also, but my wife Berthe would
not suffer mee. For she spited Thamar be-
cause she was not of the daughters of Ca-
naan as her selfe was. Now I knew the
offspring of Canaan was mischieuous, but
yet did roothfull fancie blind my heart.
And as I beheld her pouring out wine, I
was deceiued with drunkennesse, and fell
in loue with her.

Fornicati-
on a fruit of
drunkennes

Gene. 38.

An intollec-
table cu-
stom of the
Amorites.

Apparell,
Beauty, and
Wine, pro-
uoketh
whoredom.

Upon a time while I was away, she ma-
ried Sylon to a woman of Canaan: which
her deed when I vnderstood, I cursed her
in the bitternesse of my soule, and so she di-
ed in the wickednesse of her sons. A two-
peares after these things, as I went to
sheare my sheepe, Thamar decking her-
selfe like a Bride, late her downe at the
gate of the citie. For it was the custom of
the Amorites, that their brides do set them-
selues forth at the gates of their cities, by
the space of seven daies together, to be a-
bused by fornication. I therfore being drun-
ken with the waters of Horeck knew her
not, by reason of wine, insomuch that her
beautie

of Iuda.

beauty, together with y^e attire in decking
of her selfe, deceiued mee, and thereupon
turning aside vnto her, I said, what I come
in vnto thee? and she answered, what wilt
thou giue mee? and I gaue her my staffe,
and my Sword, and the Crowne of my
kingdome. Upon my companying with
her, she conceiued: afterward I not know-
ing my selfe to haue been the doer thereof,
would haue put her to death for it. But she
hauing kept my pledges in close, shamed
me with them: and when I had heard my
owne words of her in secret, which I had
spoken to her when I lay with her in my
drunkennes, I could not put her to death
because it was of the Lords dooing, but
I touched her not any more to my dying
day. For when I had done this abhomi-
nation in Israel, lest thee might worke
wyles with me, I said I would fetch my
pledges againe of her: but when I enqui-
red for her, the townsmen said there was
no bride in their Citie, because she came
from another place, and had sit there but a
little while, and she deemed that no man
knew of my going in vnto her. After-
ward we came into Egypt to Ioseph, be-
cause of the dearth. Sixe and forty yeares
old

Fornication
is charge-
able.

Happy are
they that
can cease fro
doing ill.

The Testament

old was I when we came hither, & threescore and thirteene yeeres haue I liued here. And now my Sonnes heare me your Father, in all things that I charge you withall, and keepe you all my sayings, in doing all manner of Righteousnesse before the Lord, and in obeying the commandments of the Lord God, and walke not after your owne lusts, nor after the conceits of your owne minds, in the pride of your hearts, neither glory in the workes of the strength of your yowth, because it is vnfall in the sight of the Lord. For in as much as I gloried in my battailes, and vpbraid my brother Ruben with Bilha my fathers wife, because no face of ante beautifull woman had yet deceiued me, therefore the spirit of fondnesse and fornication fell vpon me, so that I was overtaken both in Bethsue the Chanaanite, and in Thamar the Wife of mine owne sonne. And I saide vnto my father in Law, I haue made my father priuy to the matter, and therefore I will take thy daughter to my wife. Wherevpon he shewed me an infinite masse of gold in his daughters behalfe (for he was a king) and decking her with Gold and Pearle, willed her to poure out wine

It is sinful
to any man
to glory in
his felicity.

See what it
is to vpbraid
men their
vice.

of Iuda.

Wine to vs at the Supper. The beauty of
the woman, and the wine together dayled
mine eyes, and voluptuousnes did so dar-
ken mine vnderstanding, that I fell in
loue with her, and brake the commande-
ment of God, and of my fathers, and tooke
her to wife. According to the intent of my
heart, the Lord paid mee home for it: for
I had no loe of the children that I had by
her. Now therefore my Children be not
drunken with wine, for wine turneth a
mans vnderstanding away from the
truth, and kindleth in him the fire of lust,
leading his eyes into errour, inso much as
Wine is a seruant to the spirit of lecherie,
to further the feeding of the mind with vo-
luptuousnesse, and so these twaine be-
traye a man of all power. For if a man
drinke wine till he bee drunken, he traineth
his minde vnto the filthy thoughts of le-
chery, and kindleth the bodie to carnall
copulation. And if desired occasion serue,
Vine is wrought without shame. Such
a thing is wine, my sonnes: for a drunken
man is ashamed of nothing. Behould, it
made both mee and Tamar doo amisse, so
as I blosshed not at the multitude in the
city, but went aside vnto him in the sight of
all

Childre that
marry with-
out consent
of parents,
plagued.

Discommo-
dities of
wine.

1. Blindeth
vnderstan-
ding.

2. Seruant
of lechery.

Fruite of
drunkennes.
A drunken
man is
shamelesse.

Example.

The Testament

Who ought
to drinke
wine.

Properties
of a drun-
ken man, is
filthy talke,
and wicked
deed.
Discommo-
dities of
whoredom.

all men, and committed a great sinne in
discovering the uncleane privities of my
owne sons. Thorough drinking of wine I
was not ashamed to breake Gods Com-
mandements, in taking a woman of Cha-
naan to Wife. Wherefore my sonnes, be
that drinke wine had need of discretion,
and y^e discretion that everie man ought to
use in drinking of wine, is, that he be sha-
med to overdrinke himselfe. For if he passe
that bound, he forgoeth his understanding
and cleaveth to the spirit of error, which
causeth the drunken man to talke filthy
and to doe wickedly, and not to be sha-
med, but to boast of his lewdnes thinking
it to be good. Hee that committeth whore-
dome is bereft of his libertie, and becom-
meth a bondslave of lecherie, and cannot
get out of it again, after the same manner
that I was made naked. For I gave over
my staffe, that is to say, the stay of my
tribe; and my girdle, that is, my power;
and my crown, that is, y^e gloze of my king-
dome. Howbeit, repenting these things,
I forbore all wine and flesh unto mine old
age, and was bitterly unacquainted with
all mirth. And the Angell of God shewed
me, that women should from time to time
over-

of Iuda.

ouer-master all men, as well kings as
 caitines, and beteeue great men of their
 glorie. For the pouertie of a poore man is
 a greater fence to him than is the strength
 of a mighty man. Wherefore my chilsen
 keepe measure in drinking, for there are
 in it foure nopsome spirits, that is to wit:
 of concupiscence, of heart-burning, of
 lechery, and of Alchymy gaine. If ye drinke
 wine merrily in the feare of the Lord with
 shamesfastnes, ye shall liue: but if ye drinke
 without regard of shame & feare of God,
 then turneth it to drunkennes, and disho-
 nesty stealeth in. And if yee drinke none at
 all, then shall ye not liue, neither in stan-
 derous words, nor in quarrelling, nor in
 railing, nor in breach of Gods command-
 ments, neither shall yee perish before
 your time. For Wine discloseth the se-
 crets of God and man vnto Strangers,
 like as I bewrated the secrets of God
 and of my Father Iacob to Bethsue the
 Canaanite, which God hath forbidden
 to bee disclosed. Also Wine is a cause of
 warre and sedition. Wherefore, I charge
 you my sonnes that you loue not money,
 ne looke vpon the beantie of women, for mo-
 ney & womanly beanty, made mee to ouer-

shote

Four nopsome
 spirits follow
 drunkennes.

1 Concupi-
 scence.

2 Heart
 burning.

3 Lechery.

4 Coue-
 tousnes.

Abstinence
 from wine.

what com-
 moditie it

hath.

1 It shinde-
 reth not.

2 It quar-
 relleth not.

nor railleth.

3 It breake-
 th not the

command-
 ments.

4 It perishe-
 th not be-
 fore the

time.

The Testament

Obedience
to parents,
how profit-
table.

The disc-
modities of
countroules

a Full of
pride.
b Mercilesse.
c Disquiets
the soule.
d Consumes
the body.
e Cōtemnes
Gods holy
word.

Shote my selfe in Bethsue the Chanaanite.
And I am sure that these two things,
shall corrupt mine of-spring, and mar the
wise men of my linage, and hurt the king-
dome of Iuda, which God hath given mee
for obeying my father, for I neuer repi-
ned at my father Iacobs commandements,
but did whatsoever hee willed me. And A-
braham the father of my fathers blessed
mee to fight for Israel, and so did Isaac
bless me likewise: and I knowe that the
kingdome shall stand by mee, but I haue
read in the bookes of Enoch the righteous,
that ye shall worke wickednesse in the lat-
ter dayes. Therefore my Children keepe
your selues from lecherie and conetous-
nesse, and giue care vnto your father Iuda,
for those things withdraw men from Gods
law, and blinde the vnderstanding of their
minde, and teach them a pride, neither
suffer they any man to shewe mercy b to
his neighbour; they bereaue his soule c of
all good things, and hold it doone in paines
and sorrowes, also they disappoint him of
his rest and sleepe, d and consume his flesh.
Finally, e they hinder Gods sacrifices,
neglect his blessings, disobey the spea-
king of the Prophets, and are offended at

of Iuda.

at the word of godlinesse : for these two
passions are contrary to the commaunde-
ments of God. Hee that serueth them can-
not obey God, because they dazell mens
minde, and walke abroad as wchlanights
as of dayes. My children, conetousnesse
leabeth men to Idolatry. For through
doting vpon money, he calleth them gods
which are not, and compelleth the infected
party to growe most vilely out of kinde.
For moyses sake I lost my Children : and
had not the penance of the flesh, and the
humbling of my soule, & had not the pray-
ers of my Father Iacob been, I had died
as now without Children. But the God
of my Fathers beeing mercifull, and full
of pittie & compassion, knew that I sinned
through ignorance. For the prince of er-
ror had blinded mee, and I ouershot my
selfe as a fleshly man, and beeing corrup-
ted with Anne, knew not mine own in-
firmittie, but thought my selfe to be invin-
cible. Know pee therefore my Sons, that
two spirits doe waite vpon a man : that
is to wit, the Spirit of truth, and the
Spirit of error, and in the middest be-
tweene them is set the Spirit of under-
standing of the minde, whose property is

The coue-
tous and le-
cherous can
not feare
God.

Idolatry the
fruit of co-
uetousnes.

Two spirits
waite vpon
a man.

to

The Testament

a In respect
that heauen-
ly things are
better then
earthly: not
in externall
rule and go-
uernment.
b Ergo iure
diuino, the
Pope can
challenge
no earthly
power.
c Not in
power and
rule, but in
the excel-
lencie of the
office ap-
pertaining
to God.

to incline in which way it listeth: the things
that belong both to truth and vntroth,
are written in the brest of man, and God
knoweth every whit of it, and none of all
mens works can be hidden at any time
from him, because all the priuities and
secrets of mens hearts are written before
the Lord, and the spirit of troth beareth
witness of all things and accuseth all, and
be that sinneth hath a burning in his hart,
and cannot lift his face vp to his Judge.
And now my Childzen loue ye Levi, that
ye may abide, and exalt not your selves
aboue him, least ye perish. The Lord
hath given vnto me the Kingdome, and
vnto him the Priesthood, and hath put
the Kingdome vnder the Priesthood.
Vnto Levi is given the Priesthood, and
vnto Iuda the Kingdome, and God hath
put the Kingdome vnder the Priesthood.
Vnto mee he hath given the things that
are vpon the Earth, and vnto him the
things that are in heauen. As farre as the
Heaven surmounteth the earth, so farre
doth the Priesthood surmount the King-
dome that is vpon the earth. For the Lord
hath chosen him aboue mee, to approach
vnto him, and to eate of his table, & to take
the

of Iuda.

the firstlings of the children of Israel, and thou shalt bee as a Sea to him. For like as in the Sea both the righteous and vn-righteous are in danger, and the one sort are caught Prisoners, and the other sort are enriched: even so shall all kinde of men be hazarded in thee, some sinking in misery, & other some floating in prosperi-ty. For in thee shall raigne great whales, which shall swallow vp men as fishes, and bzing free mens sonnes and daughters into bondage. They shall take away mens Houses, Lands, Cattell, and mo-nte by force, and wrongfully they shall feed ravens and other greedy foules with many folkes flesh, and they shall prosper and flourish in naughtinesse, and be exal-ted through couetousnesse, and there shall be false Prophets like Asures, which shall persecute all righteous men. But the Lord shall set them together by the eares among themselves, and there shall bee continuall warres in Israel, and my kingdome shall be knit vp in strangers, till the Saviour of Israel come, even till the comming of the G D of righteousnesse, that Iacob and all Nations may rest in peace, and he shall maintaine my kingdome in peace for ever.

Tyrants, & wicked men described & prophesied.

Mutual discord is a plague for Tyrants.

Christ prophesied.

The Testament

Note this
ye that seek
after wit-
ches for lost
goods.
The misery
of Ierusa-
lem.

- ^a Famine.
- ^b Pestilence.
- ^c Death and
Sword.
- ^d Besiege-
ment.
- ^e Devouring
dogges.
- ^f Daily re-
proche.
- ^g Losse and
paine of
eyes.
- ^h Slaughter
of children.
- ⁱ Ravishing
of Wives.
- ^k Burning of the Temple.
- ^l Desolation of the country.
- ^m Capti-
vity.

For the Lord hath swozne to me, that the
kingdome of mee and of my seede, shal ne-
uer taile, world without end. But I am
very sorry my Children, for the filthines
and trecherie, and idolatry which ye shall
worke against the Kingdome, by follow-
ing Witches and Conterers, by bowing
your Daughters to deceitfull diuels, by
making them inchanters, charmers, and
Strumpets, and by intermeddling your
selues with the abominations of the hea-
then, for the which thing the Lord shall
bring vpon you a famine, and ^b pestilence,
death & ^c sword, wrathfull ^d besiegement,
& ^e devouring dogges, reproche ^f of friends
and foes, losse & ^g paine of eyes, slaughter
^h of your children, ravishing ⁱ of Wives,
spoil of your goods, the burning ^k of your
temple, the desolation ^l of your country, &
the ^m captiuitie of your selues among all
nations, which shall geld some of you, to
make Eunuches for their Wives. But if
ye returne to the Lord with hearty re-
pentance and Humilitie, and walke in
all the second commandments of God:
We will visit you with mercy, and louing-
uity. A remedy for the same. First Repentance, Obedience.

of Iuda.

He deliuer you from the bondage of your enemies. After this shall rise among you a Starre out of Iacob, and a man shall spring out of my seede, which shall walke as the Dayson of righteousnesse, among the children of men, in peace and meekenesse, and righteousnes, and no sinne shall be found in him. The heauens shall open vpon him, to poure out the spirit of blessednesse vpon him from the Father, and hee shall shed out the spirit of grace vpon you, and you shall be his children in truth, walking in his first and last commandments. This is the of-spring of the most high G D, and the wellspring of life to all flesh. Then shall the Scepter of my Kingdome shine bright, and out of your root shall spring the vessell of planting, in whom shall growe by the Rod of righteousness vnto the Gentiles, to iudge and save all such as call vpon him. After this shall Abraham, Isaac, and Iacob, rise vp againe to life, and I and the Princes my brethren, shall be your Scepter in Israel. Levi first, I next, Ioseph the third, Benjamin the fourth, Simeon the fifth, Machar the sixt, and so all the rest. And the Lord hath blessed vs. Levi shall bee

The most
heauenly
benefit of
Christ his
second co-
ming.

The Testament

A sweet comfort for the
godly christian.
Matth. 5
Note.

The blessed
estate of the
elect after
death.

the messenger of my presence, Symeon the power of my glorie, Ruben Heaven, Issachar the earth, Zabulon the Sea, Joseph the Mountaines, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-lunne, and Aser an Olive tree. And there shall be one people of the Lord, and one tongue, and there shall bee no more the false spirit of Belial, because hee shall be cast into endlesse fire. They that are buried in sorrow, shall rise in joy: and they that were poore for the Lords sake, shall bee made rich. They that suffered penury, shall haue plenty: and they that were weake, shall be made strong. They that died for the Lords sake, shall wake vp vnto life, and runne in Iacob: yea they shall run skipping and leaping, and they shall flye as Eagles for joy. But the vngodly shall be sorrowfull, and the sinners shall mourne, and all people shall glorifie the Lord for ever. Therefore my children, keepe all the lawe of the Lord, for there is hope for all such as walke aright. A hundred and nineteene yeares olde doe I lye in your sight. Let none of you burte me in costly clothes, nor rippe my belly, for so will Rulers do.

But

of Iuda.

but carry me back into Hebron with you.
With these words Iuda dyed: and his
Children doing in all things as hee com-
manded them, buried him with his Fa-
thers in Hebron.

F 2

The



The Testament of *Isachar*, made to
his Children at his death, concer-
ning a single harr.



Learne heere a simple life,
Not voide of paine, but strife :
The Sythe, the Spade, the Asse,
Set forth what man he was.

The Testament of of Isachar.

THe Copy of Isachars words.
 Hee calling his children about
 him, said vnto them. Hee chil-
 dren of Isachar heere your fa-
 ther, and hearken to the words of the
 beloued of the Lord. I am Iacobs
 first son, in the reward of mandrake. For
 Ruben brought mandrakes out of y^e field,
 & Rachel meeting him, took them of him.
 Whereat Ruben wept, and at his noise my
 mother Lea came out. Now y^e mandrakes
 were sweet sented apples, which the Land
 of Aram bringeth forth in high countries,
 by the water vallies. And Rachel said I
 will not giue thee these Apples, because
 they shall help me to children. Now there
 were two of these Apples: and Lea said,
 Doth it not suffice thee, that thou hast got-
 ten away y^e husband of my virginity, but
 that thou wilt haue this also? She answered,
 Let Iacob lie with thee to night, for
 thy sonnes Mandragors. Lea said vn-
 to her. Do not boast nor bragge, for Iacob
 is mine, and I am that wife of his youth.
 And Rachel answered, How so? Was hee
 not first handfasted vnto me, & serued hee
 not our Father fourteen yeares for mee?

The exhortation.

Gen. 30

The Testament

What shall I doe to thee? For many are the willes and policies of men, and guile goes forward vpon earth. If it had bene otherwise, thou shouldest not haue seene Iacob in the face at this day. For thou art not his wife, but wert guilefully put to him in my stead. My father deceiued mee, and conuaying mee away that night, suffered me not to see him. For had I bene there, this had not come to passe. Wherefore take thee one Mandrake, and in lieu of the other, I grant thee him for one night: and Iacob knew Lea, who conceiuing, bare mee, and called my name Issachar, because of the hire. Then an angel of the Lord appeared vnto Iacob, and said that Rachel should beare but two sonnes, because shee had forsaken the companie of her husband, and chosen continencie: and if my mother Lea had not giuen the two Apples for his company, shee should haue borne eight children, whereas by reason of that she bare but sixe, and Rachel two, because God visited her in y^e mandrakes. For hee knew that she greatly desired to company with Iacob for issues sake, and not for lust of pleasure: for shee layed by the Mandrake, and deliuered it vnto Iacob

of Isachar.

cob the next day, and therefore **GOD**
 heard Rachel in the Handakes, because
 that although she had a minde vnto them,
 yet she ate them not, but offered them to
 the Priest of the most High, which was
 in those daies, and laide them vp in the
 Lords House. Therefore my children,
 when I came vnto mans state, I walked
 with an vpright hart, and became Bay-
 life of Husbandry vnto my fathers, and
 brought them the fruits of their Lands
 in their due seasons, and my father bles-
 sed mee, when hee sawe both I walked
 plainely and simply. I was no buile body
 in my dooings, I was not hurtfull nor
 spitefull to my neighbour, I rayled not
 vpon any man, neither praised I the
 life of any, that walked in Anglenesse of
 minde. By reason hereof, when I was
 thirty yeares olde I tooke a wife, because
 labor had consumed my strength. I neuer
 knewe the pleasures of a woman through
 wantonnesse, but my labour made me to
 sleep soundly, and my father did alwaies
 reioyce of my simplicity. For whatsoeuer
 paines I tooke, first of all I offered all
 the first fruits and the first ingendred cal-
 tell vnto the Lord by the Priest, and then
 gaue

The godly
 life of Isa-
 char, and his
 true dealing
 An example
 for godly
 children
 A patterne
 of a virtu-
 ous life.

The Testament

with a plain
dealing man
the Lord is
pleased.

A single
hearted man
described;
who & what
he is.

gaue my Father & he rest, and the Lord
doubled his benefits in my hands. **¶** And
and Iacob himselſe perceined well that
God wrought with my plaine dealing.
For vnto euery poore man, and to euery
man in aduerſitie, gaue I of the fruits of
the earth with a ſingle heart. And now
my children hearken, and walke in ſingle-
neſſe of minde, for I know that the Lord
is very well pleaſed with it. The ſingle-
hearted man coſeteth not gold, under-
mineth not his neighbour, loſteth not af-
ter diuerſitie of meates, deſireth not ſhift
of apparell nor behighteth himſelfe long
time, but onely hath an eye to Gods will,
and the ſpirits of errorr can doo nothing
againſt him. For he can no ſkill to enter-
taine a faire woman, leaſt he ſhould defile
his owne minde: wrath ouermaiſtereth
not his wit, enuy melteth not his ſoule,
neither doth his minde runne conſentouſly
vpon gain. For he leaſteth an vpright life,
and beholdeth all thinges with a ſingle
eye, excluding all hurtfulneſſe of woꝛldly
errorr, leaſt hee ſhould ouerſee any of the
Commandements of God. Therefore
my Children keepe Gods Law, and hold
faſt plainneſſe, walke on in innocencie,
and

of Isachar.

and be not too long a time in Gods secrets,
or of your Neighbours doings: but
love God and your neighbour, pittie the
poore and weake, bow downe your back
to Husbandrie, and labour in tilling of
the Earth, in all manner of Husbandry,
offering presents to the Lord with thank-
sgiving, who blessed the earth with en-
crease, and new spring of fruites, as
hee blessed all holy men from Abel to this
day: for there is none other portion given
thee, then of the fardelle of the Earth,
whose fruites come by paines taking: for
our father Iacob blessed mee with the be-
nefites of the Earth, and the firstlings
of fruites. Levi and Iuda are glorified of
the Lord among the Children of Iacob.
For God hath planted himselfe in them,
giving to the one the Priesthood, and to
the other the kingdome. Therefore obey
ye them, and walke plainly as our Fa-
ther Iacob did. For unto God it is given
to destroy the temptations of Israel. My
Children, I know that in the last dayes,
your children shall forsake plainnesse, and
cleave to covetousnesse, let go innocen-
cie, and follow lechewnesse, leave Gods
commandements, and stick unto Be-
hial,

Learne you
children of
the earth.

Obedience
in I plaine
dealing is
mended.

The Testament

A plague
for disobedience.

The innocencie of
Isachar.
A godly
pattern to
follow.

Harken you
Landlords.
Learne you
wealthy of
the earth.

lial, giue ouer husbandry and gad after
wicked deuises, and therefore shall they be
scattered among the heathen, and become
bondslaves to their enemies.

Therefore warn your children of it, that
if they sinne, they may retorne quicklie
to the Lord, for hee is mercifull, and will
deliuer them, and bring them home again
into their owne Land. I am now an hun-
dred and two and twentie yeares olde,
and I knowe not any deadly sinne vpon
me. I haue not knowne any woman but
my wife, neither haue I committed whoz-
dome in the lust of mine eyes. I haue not
dranke Wine vnto drunkennes, neither
haue I coveted any pleasant things of
my neighbors. There hath beene no guile
in my heart, neither hath there any lying
gone out of my lips. I haue beene sope with
euery man that was in beainesse, and
giuen my bread to the poore. I haue not
eaten my meate alone, nor remoued the
hands and buttels of lands. I haue been
pittifull all the daies of my life, and dealt
truly in all cases. I haue loued the Lord
with all my strength, and all men as mine
owne children. My sonnes, if you also doe
the like, all the spirits of Belial will flie
from

of Isachar.

from you, and nothing that mischievous
men can doe against you, shall haue pow-
er ouer you. You shall bring all wilde
Beastes in subiection to you, because yee
haue the Lord Heauen with you, if yee
walke with him in singlenesse of heart.
And hee willed them to carry his body in-
to Hebron, and to bury him there in the
cave with his fathers. Thus he stretched
out his feet, and died in a good age, hauing
all his limmes strong and sound, and kept
the sleepe of all the world.

The

The Testament of Zabulon, made to
his children at his death, concerning
compassion and mercy.



The poore man at home, Zabulon fild,
The stranger unknowne also clothed:
When ship did saile, } But gaue him wit,
God did not faile, } To gouerne it.

The Testament of Zabulon.

The charge that Zabulon gave
to his children, in the hundred
and fourteenth yeare of his life,
two and thirty yeares after the
decease of Ioseph. And he said vnto them,
Hear ye me ye sons of Zabulon, a good
gift to my Father and Mother. For
when I was begotten, my Father was
greatly increased in sheepe and cattell,
by reason of the good lucke that hee had,
through the straked rodde. I will not
my Children, I will not that I sinned
in those dayes. For I considered not that
I dealt wickedly through ignorance in
Iosephs case, and moreouer concealed it
with my brothers from our father, how-
beit that I wept much for it in secret:
for I was sore afraid of my Brothers,
because they had all conspired together
to kill him with the sword, that shoulde
bewray that secret. Nevertheless, when
they would haue killed him, I besought
them most earnestly with teares, that
they would not doe such wickednesse.
For Symeon and Gad came vpon Ioseph
to haue killed him, and Ioseph falling vpon
his knees, said vnto them: haue pittie
vpon

His exhortation when
it was given
Gen. 30

The loue of
Zabulon to-
ward Ioseph

The Testament

A good con-
science re-
sisteth de-
triall.
Love be-
tween bre-
thren, is as a
precious
oyntment.

Mutual
love is mu-
tual safety.

upon mee my Brethren, haue pittie upon
the bowels of our Father Iacob. Lay
not your hands upon mee to shed inno-
cent blood, for I have not sinned against
you. If I have done amisse, nurture mee
with chastisement, but lay not your
hands upon mee, for our father Iacob
sake. Upon his saying of these words,
I being moued with compassion came
and wept, and my heart melted within
mee, and all the substance of my bowels
were loosened upon my soule. Also Io-
seph wept, and I with him, and my heart
trembled, and the ioynts of my body qua-
ked, and I was not able to stand. And
when he saw mee weeping with him, and
them comming towards him to kill him,
he fled behind mee, and besought them to
take pittie of him. Then Ruben stepping
in, said: My brethren, let vs not kill him,
but let vs cast him into the dyp pit, that
our Fathers digged and found no water
in it. For God suffered not any water
to spring vp in it, because it should bee a
safegate for Ioseph. And so God did
till they sold him to the Ismaelites. Thus
gave I no consent to the sinne against
Ioseph: but Symeon, Gad, and the other
of

of Zabulon.

of my brothers taking money for Ioseph, A figure of
bought shoes with it, for themselves, the treachery
their wives, & their children, saying: let vs and cou-
not eat it, because it is the price of our rousces of
Brothers blood, but let vs tread, and tram- Judas, read
ple it vnder our fete, because he sayd, hee Math. 27
should raigne ouer vs, and wee shall see
what his dreames will come vnto. There-
fore in the Scepter of Enochs Lawe, it
is writtten of him that would not raise vp
seed to his brother, I haue loosed Iosephs
shoe. For when we came out of Egypt,
the pong men buckled Iosephs shoes
at the Gate, and so wee worshipped Ioseph
as if it had bene Pharaoh: and not
onely worshipped him, but also kneeled
downe before him with blushing, and so
were we put to shame before the Egyp-
tians, for after ward the Egyptians heard
of all the ill that wee had offered and done
to Ioseph. After the laying of him in the
pit, my brothers set meat vpon the Ta-
ble to eat. But I mourning for Ioseph,
did taste no meat by the space of two daies
and two nights together, neither would
Iuda eat with them, but had an eye vnto
the pit, because he feared least Symeon
and Gad should step thither & kill him:
When

Iuda careful
for his bro-
ther.

The Testament

Ruben his
loue toward
Ioseph.

Mark the
wicked po-
lice of the
vngodly.

When they saw that I ate nothing, they
set me to keepe him till he was sold. Hee
was in the Pitte three dayes and three
nights, without repast, yet he was sold.
Ruben, hearing that hee was sold in his
absence, rent his garments, and wept,
saying: How shall I looke my Father Ia-
cob in the face? And therewithall taking
money, he ranne after the merchantmen,
but he could not finde them; for they had
left the Kings high way, and were gone
away apace by his Lanes, and Ruben
ate no meate that day. Dan therefore
comming vnto him, said: Weep not, nei-
ther hee sad for the Boy: for I wot what
wee may say vnto our Father Iacob. We
will kill a kidde, and staine Iosephs coate
with the blood of it, and say to him: See
if this be thy Sons coat or no. For when
they intended to sell Ioseph, they stripped
him out of our father coate, and put vpon
him an olde coat of a bend-servant. Sy-
meon had gotten his coate, and would
not deliuer it vs, but was minded to haue
cut it in peeces with his sword, and hee
was angry that he was yet alive, and that
he had not slain him. Then all my brethren
rising by together, said vnto him: Why
shouldst

of Zabulon.

Wouldest thou not giue it vs, seeing that thou only art the worker of this mischief in Israel? Hereupon he gaue it them, and they did as Dan had counselled. And now my children I warne you keepe the Lords commandements, bee mercifull to your neighbours, and haue inward compassion towards all, not onely men but also beasts. For in that respect the Lord blessed mee, insomuch that when all my brothers were sick, I escaped without sickness. For God knoweth enery mans intent. Therefore my children haue compassion in your bowels, because that as any man dealeth with his neighbor, so will God deale with him. For the children of my brothers fell sicke also and dyed for Iosephs sake, because their fathers pittied him not, but my children were preserved without sickness as you know. And while I was vpon the Sea-coast of Chanaan, I fell to fishing for my father Iacob: and whereas many others were drowned in the Sea, I abode vnhurt. I was the first that made a fisher boate to floate on the sea, for God gaue me vnderstanding and wisdom therein, so that I did set vp a mast in the boate, and fastned a saile to the midst of the wood,

Zabulon
his exhortation.
Compassion is to be shewed as well to beasts as men.

The vnmmercifull punished, both they & their children.

Fishers
boats first inuented by Zabulon,
but God gaue the wisdom.
Gen. 49.

The Testament

The singu-
lar compas-
sion of Za-
bulon.

Note.

Zabulon
his mercy
in giuing
food.

A merciful
deede to
cloath the
naked.

and coasting along the shore in it, I fished
for my fathers household, till we came into
Egypt: and for pittie sake I gave of my
fishing to every stranger that I met with:
if there were any foreiner bozne, or any
sicke bodie, or any aged person, I boyled
my fish and dressed it well according to e-
very mans neede, and carried it to them,
comforting them and having compassion
with them. And therefore God made me
to catch much fish in the sea. For hee that
giueth his neighbor, receiveth the things
multiplied of the Lord. Five yeeres did
I fish giuing to every man that I saw, &
serving all my fathers house sufficient-
ly: in harvest time I fished, and in winter
time I fed sheep with my brothers. Now
will I tell you what I did, I saw a milera-
ble man in the deepe of winter, and having
compassion upon him, I stole a garment
privily out of my house, and gave it the
naked man. You therefore my Children,
take pittie indifferently of all men, & shew
mercy with the things which the Lord
giueth you, and deale them abroad to all
men with a good heart. And if ye have not
wherewith to succour the needie out of
hand yet have compassion on him with in-
ward

of Zabulon.

ward mercy. I knowethat my hart for-
 flowed not to glae to him that wanted, &
 to spend the time with him, inasmuch that
 I have walked aboue vii. forlongs with
 such a one weeping, & my hart perned vpon
 him for compassion. You therefore my chil-
 dren haue earnest and inward mercy to-
 wards all that are in miserie, that God
 hauing pittie vpon you may be mercifull
 to you likewise. For in the last daies God
 will send his mercy vpon the earth, and
 inherefoer he findeth inward and hartly
 mercy, there will he dwell. For looke how
 much mercie man sheweth to his neigh-
 bor, so much will God shew to him again.
 Now when Inee came downe into Egypt,
 Ioseph minded not our euill dealing with
 him, but when he saw me, it made his hart
 perne: whom looke ye vpon my children,
 and learne to forget the harm that is done
 to you. Loeue ye one another, & do not one
 of you thinke vpon anothers ill dealing:
 for that breaketh brittle, and displeaseth all
 kindred, and troubleth the minde. For hee
 that is mindfull of harine past, hath not the
 bowels of mercy. Marke the water, and
 see how it washeth away the sande when
 the stones and timber are remoued asun-

Inward co-
 passiō wan-
 ting ability
 serueth.

A rare ex-
 ample of a
 mercifull
 hart.

God dwell-
 leth in mer-
 cifull harts.

Ioseph re-
 wardeth
 good for
 euill.

He that is
 mindfull of
 iniuries, is
 not mer-
 cifull.

The Testament

Apt famili-
tudes.

An exhorta-
tion to con-
cord.

The end of
discord is
miseric.

der. And if a brook be drakone into many
streames, the earth sucketh it vp, and it
commeth to nothing: and so shall you, if
you be diuided among your selues. Ther-
fore diuide not your selues into two heads:
for all things that God hath created haue
but one head apeece. He hath giuen a man
two shoulders, two hands, and two feete:
but yet doe all the members obey one
head. I knowe by the writings of my fa-
thers, that in the last dayes yee shall depart
from the Lord, and be diuided in Israel,
following two kings, working all abho-
mination, and worshipping all manner of
idoles, and your enemies shall take you
prisoners, and you shall sit among the hea-
then in all miserie, tribulation and sorrow
of mind: and afterward you shall remem-
ber the Lord and repent, and hee shall turne
you againe: for he is mercifull and full of
compassion, and thinketh not vpon the
lewdnesse of the children of men, because
they be flesh, and the spirits of error be-
gulle them in all their dooings. After this
shall God himselte rattle vp vnto you, the
light of righteousness: and bolesomnesse, &
mercy are in his punishments. Hee shall
redeeme all men from the bondage of Be-
lial,

of Zabulon.

lial, and all the spirits of errour shall bee trodden downe, and he shall turne all nations to the following of him, and ye shall see God in the shape of man; for **G D** hath chosen Ierusalem, and God is his Name: neuerthelesse, by the wickednesse of your words, you shall prouoke him to wrath, & yee shall be cast off, till the time of full finishing. And now my children be not sad for my death, neither be ye out of heart because I leave you. For I shall rise vp againe among you, as a Captaine in the midst of my Tribe, among as many as haue kept the law of the Lord, and the commandements of their father Zabulon. But as for the wicked, God shall bring everlasting fire vpon them, & destroy them for ever. I returne to my rest, as my fathers haue done: now feare you the Lord your God, with all your strength all the dayes of your life. As he had spoken these words he fell asleepe, to his singular benefit: and his sonnes laide him in a coffin, and carying him back againe vnto Hebron, buried them there with his fathers.

The state of
the wicked
at the latter
day.

The Testament of Dan, made to
his children at his death, concerning
anger, and lying.



The Serpent The intent
with weapon of those men,
and Dan declare that wrathful are.

The Testament of Dan.

The scole of Dan his wordes
which hee spake vnto them in
his last daies : in the hundred
five and twentieth yeare of his
life, he called his tribe vnto him and said :

Hee Children of Dan, heare my say-
ings, and giue heede to the wordes of
your Fathers mouth. I liked in mine
heart, and shewed in my whole life the
thing that is good: for truth ioyned with
right dealing pleaseth God well. I haue
bared hurtfull things, as lying and an-
ger, because they teach a man all manner
of naughtinesse. I confesse vnto you my
Children this day, that I was glad in
my heart at the death of Ioseph, that true
and good man, and reioyced at the selling
of him, because our Father loved him
more then vs. For the spirit of spitelnes
and pride said vnto me: Thou art his son
too, as well as hee. And one of the spirits
of Belial wrought with me, saying: Take
this sword and slea Ioseph with it, and
when hee is dead thy father shall loue thee.
This was that spirit of spightfulnes which
counselled mee to denoure Ioseph, as the
Leopard

Hart & out
ward pro- A
fession, mu
be consoci-
ate.

Lies and an
ger schoole-
masters of
euill life.

Selfe-loue
thinketh
himselfe as
good as o-
ther.

Desire of
preroga-
tiue enticeth
to murder.

The Testament

Man purpo-
seth, but
God dispo-
seth.

A wrathfull
man liuely
described.

a He accou-
teth his Pa-
rents as ene-
mies.

b He know-
eth not his
brother.

c He obey-
eth not the
Minister.

d He regar-
deth not the
righteous.

e He confi-
dereth not
his friend.

Leopard deuoured a kid. But the God
of our Father Iacob did not put him into
my hands, noz suffer me to finde him alone
that I might dispatch two Scepters in
Israel by committing that wickednesse.
And now my childzen, I tell you of a truth
that vnlesse you keep your selues from this
spirit of lying and wrath, and loue truth
and long sufferance, ye shall perish. Wrath
is blinde my childzen, and no wrathfull
man looketh truth in the face, because that
although they were a his Father and mo-
ther, yet doth hee holde them all his ene-
mies. Though he be his brother, yet hee b
knoweth him not : though he be the Lords
c pprophet, yet obeyeth he him not : though
hee be a d righteous man, yet hee regar-
deth him not, and though hee bee his
e friend, yet he considereth it not. For the
Spirit of wrath besetteth him with the
snares of error, blinding his naturall
eyes, and dimming the eyes of his minde
by falsehood, and giuing to him a sight
of his owne making. And wherein blea-
reth he his eyes? In hatred of hart, for hee
giueth him a selfe-willed hart against his
brother, to spite him, and enuy him. My
Sonnes, wrath is mischieuous, for it be-
commeth

Of Dan.

commeth a soule to the soule, and subdueth the body to it selfe by overmastering the soule, and giveth power to the body to work all wickednesse. And when the soule hath wrought, it iustificieth the thing done because it seeth not.

Therefore he that is wrathfull, if he be a man of might, hath trebble power in his anger. One, through the help and furtherance of his Servants : Another of his riches, wherethrough hee perswadeth and overcommeth his unrighteousnes : and a third of the nature of his owne body which of it selfe worketh evil. And though hee that is angry be a poore man, yet hath hee his naturall power doubled. For the said spirit dooth alwayes further his wickednesse, by causing his deeds to be matched with lying. Therefore consider the power of wrath how baينه it is. For he is bitter in speech, and walketh at Satans right hand, that his deedes may be wrought in untrouthnesse and lying. For Satan dooth first of all sting him by speech, and when hee hath once pricked him forward, hee strengtenth him by deedes, and troubleth his understanding with bitter hips and losses, and so prouoketh his minde to excessive

The properties of wrath.

A wrathfull man worketh three waies.

- 1 By servants.
- 2 By riches.
- 3 By himselfe.

Two instruments of wrath; bitter speech; violent hands.

The Testament

Remedy a-
gainst wrath
is to bea-
ring of
words.

The effect
of impati-
ence.

cessing wrath. Therefore when any man speaketh against you, be not moued to anger: and if hee praise you as good men, be not puffed bp, nor changed into boluptuousnesse and sternenesse of countenance. For when a man heareth a thing that misliketh him, first it tickleth him and stingeth his minde, so that he thinks he hath lost cause to be angry. Now therefore my children, if yee fall into any losse and hindrance, be not out of patience, for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angry for the want of it. Beare your losses willingly, and be not out of quiet for it: for inquietnes engendzeth anger and vntroth: and it is euill to haue a double face. Anger and vntroth talke one to another, to trouble the vnderstanding. And when the mind is combzed with disdaine, the Lord departeth from it, and Belial getteth the dominion of it. Therefore my children, keepe the Lords commaundements and lawes, eschew vntroth and hate it, that the Lord may dwell in you, and Belial flie from you. Speak every of you the truth to his neighbour, that ye fall not willingly into incomburance, and so shal ye bee in quiet,
and

of Dan.

and ye shall haue the God of peace, & war
shall not preuaile against you. Loue the
Lord all your life long, and loue yee one
another with a loofest heart. For I am
sure that in the latter daies ye shal' depart
from the Lord, & walke in all naughtines,
working the abominations of the Gen-
tiles, and haunting wicked women in all
lewdnes through the working of deceitful
spirits in you. For I haue read in Enoch
that Sathan is your prince, and that all the
spirits of fornication and pride, shall ply
themselves in laying snares for the chil-
dren of Dan, to make them sinne before
the Lord. But my children, stick yee vnto
Leui, and looke vpon him in all things.
The children of Iuda shall march a way o-
ther mens goods like Lyons through co-
uetousnesse. For this cause shall ye be led
away with them into captiuitie, and there
receiue all the plagues of Egypt, and all
the malice of the heathen: whereupon yee
shal' retorne to the Lord and obtaine mer-
cie, and hee shall bring you into his holie
place, & proclame peace to you. The Lords
saving health shall spring vp vnto you out
of the Tribes of Iuda and Leui. He shall
make warre against Belial, and giue our
young

He prophe-
cieth their
wickednes.

A note for
couetousnes

Repentance
obtaineth
mercy.

A prophetic
of Christ
humani-
tie.

The Testament

Christ liue-
ly described.

Christ our
mediator.
Christ assi-
steth vs in al
temptations

young men the victorie in reuengement
Hee shall deliuer the imprisoned soules of
the Saints from Belial, and turne your
unbelieving hearts to the Lord, and give
everlasting peace to such as call vpon him.
The Saints shall rest in him, and the
righteous shall reioyce in the newe Ieru-
salem, which shall glorifie GOD for-
euer. Ierusalem shall no more be wasted,
nor Israel led into captiuitie, because the
Lord shall be conuersant among men in
the midst of it, and the holy one of Israel
shall raigne ouer them in lowlinesse and
povertie, and hee that belieneth in him
shall certainly reigne in Heauen. Now
my Childezen feare the Lord, and beware
of Satan & his spirits. And drawe neere
to God, and to the angel that excuseth you:
for he is the mediator betweene God and
man, to set peace in Israel. He shall stand
against the kingdome of the enemye, and
therefore will the enemye labour to over-
throwe all that call vpon the Lord: for hee
knoweth, that whensoever Israel decal-
eth, then shall his enemies kingdome come
to an end. But the said angel shall streng-
then Israel, that hee come not to an euill
end. At that time shall Israel depart from
iniquitie

of Dan.

iniquitie, and the Lord shall visite such as
doo his will. In all places of Israel and a-
mong the heathen his name shall be, The
Sanctour. Therefore my children keep your
selues from all noysome dealings, and put
from you wrath, and all vntruth. Loue
truth and milnesse, and looke what you
haue heard of your father, deliuer it ouer
to your children, that the Father of nati-
ons may receiue you. For he was sooth-
fast, long suffering, meeke, lowly, and a
teacher of Gods law by his owne workes.
Therefore depart from all vnrighteous-
nesse, that yee may stick to the righteous-
nesse of the Lords law, and bury yee mee
by my Fathers. In saying these things
hee killed them and slept the sleepe of the
world. And his sonnes buried him, lay-
ing his bones by Abraham, Isaac, and Ia-
cob. And like as Dan had prophecied to
them, that they should one day neglect
Gods law and estrange themselves from
the ofspring and native country of Israel,
so came it to passe.

The

The Testament of *Neptalim*, made to
his Children at his death, concer-
ning goodnes.



Run *Neptalims* race, but run apace:
Embrace his goodnesse and trustinesse.
If your state you see fruent to be,
Then God will you blesse, & gine successe.

The Testament of Neptalim.

The cōpy of Neptalims Testa-
ment, concerning the things
which hee discoursed at the end of
his time, in the hundredeth and
two & thirtieth yeare of his life. At the com-
ming of his Children together in the sea-
venth moneth, the fourth day of the mo-
neth, he being yet in good health, coman-
ded a sumptuous feast, and great cheare to
be prepared. When he awoke in the morn-
ning from sleepe, because he was euen at
deaths doore, he praised the Lord that had
strengthened him, & began to speake to his
children, in this wise :

My Children, giue eare to Neptalim,
hearken to your Fathers words. I was His birth.
borne of Bilha, and because Rachel dealt
craftily in putting Bilha to Iacob, in her
owne steade, and Bilha was delivered
of mee in Rachels lap, therefore was I Why he was
called Nep-
tatum.
called Neptalim. And Rachel loved mee
because I was borne on her lap, and shee
kissed me when I was a little one, saying :
God let mee see a brother of thine out of
mine owne wombe after thee. By rea-
son whereof, Ioseph was like to mee in
all

The Testament

Why Ioseph
was like
Neptalimi.

His familie.

The swif-
nes of Nep-
talim.
Gene. 49.

God his
wisedom in
creating vs,
liuely set
forth.

all things according to Rachels request.
Now my mother Bilha was the daughter
of Rotheus, the brother of Debora, Re-
beccas nurse, and was bozne the selfe same
day that Rachel was bozne : for Rotheus
was a Chaldean, of Abrahams kindred, a
worshipper of G D D, freebozne, and a
noble man. Howbeit forsomuch as hee
was taken prisoner, Laban bought him,
and married him to a bond-woman of
his, called Eue, who brought him forth a
sonne, whom he named Zeliphas, after the
name of the Castle wherein he was ta-
ken. Afterward she bare Bilha, calling
her, her new bawtie daughter, because shee
was fond of the dug as soone as she was
bozne. And because I was as swift of
foot as a Stag, my father Iacob appoin-
ted mee to runne of all messages and er-
rands, & blessed me by the name of a Stag,
For as the potter knoweth what his ves-
sell shall containe, and tempereth his
quantitie of clay thereafter : so the Lord
maketh a mans bodie proportionable to
the spirit that he will put into it, and fit-
teth the spirit to the abilitie of the bodie,
so as there is no inequality or oddes be-
twixt them: for all the Lords creatures
are

of Neptalem.

are made by weight, measure, and rule. And as the potter knoweth the vse of euerie of them to what things they bee made, so the Lord knoweth the body, how farre forth it is fit for goodnesse, and when it beginneth in euill. For there is not any Creature reasonable, nor unreasonable, which the Lord knoweth not, for he hath created all men after his owne image: and as mans strength is, so is his worke: as is his will, so is his worke: as is his forecast, so is his doing: as is his heart, so is his mouth: as is his eye, so is his sleep: and as is his minde, so is his talke, either of the law of the Lord, or of the lawe of Belial. And looke what diuersitie is betweene light and darknesse, or between sight and hearing, the same diuersity is there in man and woman. Neither is it to be said that there is any bitterness in any thing either of the face, or of other like things. For God hath made all things good in their order or degree: he hath set the five wits in the head, and knit the head to the neck, and covered it with haire for his glory. Moreover, he hath assigned the heart to wisdom, the belly to the sustenance of the stomacke, the breast to health,

The Testament

All things
must bee
doone in
time and
order.

The reason.

health, the Liver to anger, the gall to bitterness, the spleene to laughter, the kidneys to craftinesse, the loines to strength, the ribbes to comelineesse, the seede to lustinesse, and so forth. So my children doe all things in order, and in the feare of God, neither doe yee any thing disorderlie in season, or out of due season. For thou canst not command the eie to heare, neither canst thou doe the workes of light in darknesse. Therefore haste you not to mar your dooings through couetousnesse, or to beguile your owne soules with sonde talke. For by holding your peace with a cleane heart, yee shall be able to keepe the will of God, and to cast away the will of the diuell: the Sonne, Moone, and Stars, breake not their order, neither breake you Gods lawe in the order of your doings. The Gentiles by going astray, and by forsaking the Lord, have changed their order, and followed stocks and stones, and spirits of error. But doe you not so (my children:) know yee that your onely one God is the Lord in the skies, on the earth, in the Sea, and of all creatures, for he is the maker of them. And be not like Sodome, which altereth the order of her nature:
like.

of Neptalim.

likewise the watchers altered the order of their nature, and they whom God cursed in the flood, making the earth desolate and fruitlesse for their sakes. My children I say these things, because I haue read in the holie writings of Enoch, that you also shall depart from the Lord, and walke in all the wickednesse of Sodome, and the Lord shall bring thraldome vpon you, so as you shall serue your enemies, & be pinched with all maner of tribulation & paine till God consume you euery one: and when you be made few and small, yee shall turne againe and know the Lord your God, and hee shall bring you againe into your owne land, according to his manifold mercie. And it shall come to passe, that when they shall be come into the country of their fathers, they shall forget the Lord againe, and deale wickedly, so as the Lord shall scatter them all ouer the face of the whole earth, till in the mercy of the Lord come a man that poureth out mercy & righteousness vpon all men both far and nere. For in the xl. yeare of my life, vpon mount Oliue toward the east side of Ierusalem, I sawe the Sun and Moone stand still, and behold Isaac my fathers father said to vs, Come

Neptalim
propheciethe
the misery
of his chil-
dren.

A vision.

The Testament

hither space, and euery one of you take
holde, according to his strength, for the
Sunne and Moone may bee caught. And
wee came running altogether, and Levi
caught holde of the Sunne, and Iuda
iumping vp, caught holde of the Moone,
& were both of them lifted vp with them.
And when as Levi became as the Sunne,
a certaine young man deliuered him xii.
boughes of Palme tree, and Iuda shined
as the Moone, and twelue beames or rates
were vnder his feete, and Levi and Iuda
running together, beheld one another.
And behold there was a Ball vpon earth
that had great hoznes, and Eagles wings
vpon his backe, and wee would haue
caught him, but we could not: for Ioseph
stepping before vs, caught him & moun-
ted aloft vpon him. And behold, there
appeared vnto vs an holy witting, say-
ing: the Assyrians, Medes, Elamites, Ge-
lathites, Caldees, and Syrians, shall hold
the Scepter of Israel in thraldome. And
againe, a seuen moneths after, I saw our
father Iacob standing in the sea of Iamma,
and vs his Sonnes with him. And be-
holde, there came a ship sayling by, full of
dried flesh, without Mariner or Pilote.

Upon

of Neptalim.

Upon the ship was written Iacob, & our
Father said to vs, let vs go into our ship:
When wee were within it, there rose a soze
tempest, and a mighty gale of winde, and
our father who held the sterne, flew away
from vs, and then wee being tossed with
the storme, were carried into the sea, and
our ship was filled with water, and wea-
ther-beaten, and tozle on all sides. Then
Ioseph fled out in the boat, and we all were
diuided vpon twelue boordes, and Levi and
Iuda was among vs, so were we scattered
on all coasts, and Levi beeing clad in sack-
cloth, prayed vnto the Lord for vs all. As
soone as the tempest was allaied, the ship
came quietly to land, and behold our Fa-
ther Iacob came, and we reioyced all to-
gether with one minde. I told my father
these two dreams, and hee said to me, these
things must bee fulfilled in their time,
and Israel must indure many things.
Then said he farther to me, I beliene that
Ioseph is aline, for I see that the Lord
doth alwayes number him with vs. And
hee said, thou liuest my sonne Ioseph, but
yet I see thee not, neither seeest thou Iacob
that begat thee: truly he made vs to weep
at these words of his, and my bowels
glowed

Remorse of
conscience
moueth o-
pen confes-
sion.

The Testament

By dooing
well, God is
glorified,
me blessed,
and the di-
uell vanqui-
shed.

glowed within mee, to betray vnto him
that Ioseph was solde, but I was afraid
of my brothers. Behold, my sons, I haue
shewed you the last times, and all things
that shall be done in Israel. You there-
fore commaund your childe to be help-
full vnto Levi and Iuda. For by Iuda
shall health and welfare spring vp vnto
Israel, and in him shall Iacob be blessed.
For by his scepter shall God appeare, and
dwell among men vpon earth, to save the
flocke of Israel, and to gather the righte-
ous from amongst the Heathen. My chil-
dren if you doe well, both men and angels
shall praise and blesse you, and God shall
be glorified by you among the Gentiles,
the Diuell shall flie from you, the beastes
shall stand in awe of you, and the Angels
shall receiue you. For like as if a man
bring vp his childe well, the childe groweth
and endeuoureth alwayes to be mindesfull
and thankfull: So of good woorkes there is
a good remembrance with God. But as
for him that doth not good, him shall men
and Angels curse, and God shall be disho-
noured through him among the Gentiles,
and the Diuell shall possesse him, as a pe-
culiar vessel and instrument, and all
beasts

of Neptalim.

beasts shall ouermaster him, and the Lord shall hate him. For the commandements of the law are of two sorts, and are fulfilled in worke. For there is a time for a man to companie with his wife, and a time to forbear her, that he may giue himselfe to prayer. There are two commandements which breed sinne, except they be done in their due order, and so it is in the rest of the commandements. Therefore be you wise and skillfull in the Lord, knowing the order of his commandements, and the lawes of all things, that God may loue yee. Ha-ving commanded them many other such things, hee prayed them to conueigh his bones to Hebron, and to burie him by his Fathers. And so eating and drinking with a merry hart, he couered his face and died. And Neptalims children did all things according as their Father had commanded them.

The

*The Testament of Gad, made to
his children at his death, concerning
hatred.*



*You that excell in Martiall feates,
Loe Gad, but G O D obeie :
Least in Gads wrath you G O D offend,
And lose your hoped prey.*

The Testament of Gad.

The copy of Gads Testament, and of the things that hee spake to his childezen, in the hundred & seventh yeere of his life, saying: I was Iacobs seventh son, and skillfull and strong, in keeping of sheep. I kept the flocks by night, & when there came any Lion, Leopard, Wolfe, Beare, or other wilde beast upon our cattell, I ran to it and killed it. Ioseph also did feed sheepe with vs about a thirtie daies: who being tender, fell sick by reason of onermuch heat, and went home to Hebron to his father, whom hee lodged by himselfe, because hee loved him. And Ioseph told our father, that the sons of Bilha wasted his goods at Zilpha, and made hauck of them, without the knowledge of Iuda and Ruben. For hee knew that I had rescued a lambe out of a Beares mouth, and killed the Beare, and that because the lambe could not lue (which thing grieved me) we killed it also and ate it. He told our father of it, & our brothers were greatly discontented with his dooing, even to the day that hee was sold into Egypt, and the spirit of hatred was in mee, insomuch as I could not finde in my heart to heare Ioseph speak, or to see him because

Gad a good
& valiant
shepherd.

The Testament

God hated
Ioseph, for
his com-
plaining to
his father.

a For his
goodlie
dreames.

because he had rebuked vs openly, for eating the lambe without Iuda. To be short, he made our father believe whatsoeuer he tolde him. But now I acknowledge my sinne, my children, that I was often in minde to haue killed him, for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreames: Therfore I would haue denoured him, as an oxe eateth vp grasse from the earth. And for that cause I and Iuda solde him to the Ismaelites for thirtie gilbernes, of the which we kept away ten priuily, and shewed the other xx. to our brethren. And so couetousnes perswaded mee to wish his death. But the God of our Fathers deliuered him out of my hands, to the intent I should not doe such wickednes in Israel. And now my children giue eare to the words of truth, that yee may liue righteously, and keepe the law of the highest, and not goe astray through the spirit of hatred, for that is euill in all mens doings. Whatsoeuer another man dooth, that dooth the hater milike and abhorre. If one keepe the law of the Lord, he praiseth it not: if one feare the Lord, and deale right-

Of Gad.

righteouslie, him hee loueth not, but dis-
praiseth the truth, hee enuieeth him that or-
dereth his waies aright, hee embraceth
backbiting, he loneth scornfulnesse: and be-
cause that hatred hath blinded his minde,
hee doth to his neighbours as we did to Io-
seph: therefore my children keepe your selues
from hatred, because it committeth wic-
kednesse euen against the Lord; for it will
not heare the words of Gods command-
ment, concerning the louing of a
mans neighbour, but sinneth spitefully a-
gainst God. If a brother offend, by and
by it blaseth him abroad, and is hallee to
hane him condemned and kild, or punished
for his offence. And if the offender be a ser-
uant or bondman, it accuseth him to his
maister, and deviseth all meanes that may
be to persecute him, & to put him to death
if it be possible: for hatred worketh with
spitefulnesse, and is alway sorie to heare
or see men goe forward, or prosper in well
doeing. For like as lone beareth good will
euen to the dead, and wisheth them alieue, A compa-
and would (if it were possible) stay them rison.
from death, which are condemned to die:
So hatred seeketh to slea the liuing, and
deemeth them unworthy of life which haue
offen-

The Testament

The pro-
perty of ha-
tred.

A righteous
man descri-
bed.

offended neuer so lightlie. For the spirit of hatred doth through cancred forwardnesse of hart, worke jointly with Sathan in all things, euen to the death, and destruction of men. But the spirit of loue doth through long sufferance worke with Gods law to the welfare of men. Hatred is euill, because it abideth with lying, speaking continually against the truth, making a great adoe of small matters, overshadowing the light with darknes, counting sweet to bee sorowe, teaching slanderousnes, war, wrong, and aboundance of all mischiese, and finally filling the hart with diuelish payson. My children I speak these things vpon experience, to the intent you should eschew hatred, and stick to godly loue. Righteousnes exineth out hatred, and lowlinesse killeth it, for a righteous and lowly person is ashamed to doe wrong, not for feare of rebuke, but for conscience sake, because God seeth his intent. He backbiteth no man, because the feare of the highest ouercommeth hatred: for the feare of the Lord offendeth not, neither will doe any man wrong, no not euen in thought. At length I came to the knowledge of these things, when I had repented,

of Gad.

ted mee of my dealings toward Ioseph.
For the true Repentance that is accor-
ding to Gods will, mortifieth a man to
obedience, chaseth away darknes, inligh-
teneth the eyes, giveth knowledge to the
minde, and leadeth the soule to saluation.
And whatsoeuer men knowe not of them-
selves, that doth Repentance teach them.
For it brought vpon mee the paine of the
heart, and if my father Iacobs prayers had
not beene, surely I had died out of hand.
For looke wherein a man sinneth, by the
same he is punished. For as much there-
fore as my heart was mercilesse toward
Ioseph, I suffered Gods rigorous iustice
in my heart by the space of xi. moneths,
that the time of my punishment might
fall out euen, with the time that I vrged
the selling of Ioseph. Now therefore my
children, each of you loue his brothers, and
put away hatred from your harts, louing
one another in deede, worde, and thought
of minde. For before my fathers face I
spake mildelic of Ioseph, but behind his
backe the spirit of hatred darkened my
vnderstanding, and tempted my mind to
kill him. Wherefore loue ye one another
hartly: and if any of you offend other, tell
him

Loue con-
sisteth in
deed, in
word, and
mind.

The Testament

him of idgentlie, driving out the popson
of hatred, and fostering no deceit in heart.
And if the offender confesse it, and be sozie
for it, glue it him: and if he denie it, strine
not with him, leaſt hee fall to swearing,
and so ſinne double. Let no ſtranger
heare you bitering one anothers ſecrets
in variance, leaſt he turne to be your ill-
willer, and worke ſome great miſchefe
againſt you. For he will talke guileſſe
with thee, and undermine thee to do thee a
ſhrewd turne, taking his poiſon at thine
owne hand. Therefore if he denie it, and be
aſhamed of it, and hold his peace when hee
is rebuked, drawe him not out, for in deny-
ing hee repenteth him, ſo as hee will no
more offend thee, but honor thee, and feare
thee and be in quiet. But if he be vnſhame-
fac't, and abide by his naughtines, then re-
fer the reuengement of it to God with all
thy heart. If another man proſper more
then thou, be not griened at it, but pray
for him, that hee may have perfect proſpe-
ritie. For peradventure it may bee to
your owne benefit. And if hee be exalted
more and more, enuie him not, but re-
member that all fleſh ſhall die: and praiſe
God for it, who giveth good and profitable
things

Enay no
mans proſ-
peritie.

1. It may be
perchance
to your pro-
fit.

of Gad.

things to all men. Seeke the Lords iudgements, and so thy minde shall let him alone and be in quiet. Now, if a man bee enriched by enill meanes, as Esau my Fathers bzother was, enoy him not : for in so doing pee controle the Lord, who either taketh away his benefites from the wicked, or leaueth them still to the repentant, or else reserueth them in the vnrepentant to their endlesse punishment. For the poore man hauing sufficient of all things, giueth thanks vnto the Lord, and is enriched of all men, because men wish him no harme. Therefore (my childzen) away with hatred out of your hearts, and loue one another with a right meaning minde. Also will you your childzen to honoz Levi and Iuda : for out of them shall the Lord make the Sauicours of Israel to come. I knowe that in the end your childzen shall depart from them, and walke in all manner of mischiese, naughtinesse and corruption before the Lord. And after a little pausing he said againe : My sonnes heare me your Father, burie mee by my fathers: And so plucking vp his feet, he slept in peace : and after fve yeares they caried him thence and laid him with his fathers in Hebron.

The

A poore
man how
he is rich.

A prophecy
of Christ.

The Testament of *Aser*, made to
his Children at his death, concerning
two faces of vice and
and vertue.



Two waies saith Aser are preparte
for men: the one for ioy;
The last for death. The first is best:
but this breedes sore annoy.

The Testament of Aser.

The Copie of Aser his Testament, and of the things that hee spake to his Childzen in the 120, yeare of his life. Being still in health, he said vnto them: Ye childzen of Aser, harken vnto your father, & I will shew you all things that are right befoze the Lord. The Lord hath giuen two waies vnto the Sonnes of men, two mindes, two dooings, two places, and two ends: and therefore all wayes may be one; yea though they bee contraries, as are the waies of good and euill. Also there are two mindes in our breasts, which doe mooue vs either to honestie or dishonestie. Therefore if a man be ledde to goodnesse, all his doings are occupied about righteousness: and if that he doe anything amisse, by and by he repenteth him: for in as much as his minde is bent vnto righteousness, he putteth away naughtinesse, and out of hand amendeth his misdeedes, and correcteth the corruptions of his mind. But if his minde incline vnto euill, all his dooings tend vnto naughtinesse, in so much that hee thrusteth away the good, and taketh vnto him the bad, because hee

Two waies
for a man
to walke in.

Two minds
in a man, of
good and
of euill.

The Testament

is vnder the dominion of Belial : and if hee doe any good thing, hee turneth the same vnto euill. For if he begin to swa-
nie good, hee bringeth the end of his doo-
ings to an euill worke, because the trea-
sure of his heart is infected with the ve-
nome of a diuelish and mischieuous Spi-
rit, and therefore the euill ouermaistereth
the good in his minde, and bringeth the
end of the thing to naughtinesse. Some
man sheweth compassion vpon him that
serueth his torne in naughtinesse, that
man hath two faces, and that deed of his
is sharke lewdnesse. Another man loveth
vngraciousnes, and hee is lewd likewise:
and although he could finde in his heart to
die for the compassing of his euill: yet it
is manifest that hee is double faced, and
his dooing is altogether sharke naught.
For his loue being but lewdnes, dooth
as it were cloake his euill with a good
Name, wheras the drift of his dooings
tendeth vnto a wicked end. Another stea-
leth, doth open wrong filleth, and polleth,
is couetous, and pitteeth not the poore. He
also hath a double face, and all this is
sharke naught: for in being niggardly to-
wards his neighbour, he prouoketh Gods
wrath

Diuerse
sorts of
double fa-
ces.

The coue-
tous mans
wickednes
described.

of Aſer.

Wraſth and denieth the higheſt, in not p-
tying the pooze. He deſpiſeth and ſpiteth
the Lord, which is the commander of
the lawe: he ſuffereth not the pooze to reſt,
he deſileth his owne ſoule to make his bo-
die gay, he killeth many, and pitieth ſelwe:
this is the part of a double faced perſon.
Another committeth whozedome and for-
nication, or vexeth many men pitiouſly
with his powe and riches, and yet abſte-
neth from meates: his faſt is naught, for
hee dooth the commandements with an
euill conſcience, and that is a double faced
dealing, which is altogether naught.
Such manner of folke are right Swine, &
Hares, for they ſeeme to be halfe cleane:
but in very deede they be utterly vncleane.
You therefore my chilozen become not like
them, neither beare you in one hood two
faces, the one of goodneſſe, and the other
of naughtineſſe, but ſticke aloneli vnto
goodnes: for in goodnes dooth God reſt, God abi-
and men like well of it. Shun naughtines, deth with
and kill the diuell in your good woorkes: the plaine
for they y are double faced, ſerue not God dealer.
but their owne luſtes, becauſe they ſeek
to pleaſe Belial, and ſuch as are like them-
ſelues. Now, though plaine dealing men

The Testament

The pre-
posterous
iudgement
of the world
makes not
good or bad

Other
kindes of
double fa-
ced men.

and such as pzetende but one face are ta-
ken for offenders, at the hands of such as
bears two faces, yet are they righteous
before G D D. For manie in killing
wicked persons, doe two works at once,
namely, good by euill: but indeede, the
whole worke is good, because that he which
hath rooted out the euill, hath destroyed it.
Some man hating his neighbour, mer-
cifully blameth him for his aduourtie,
or theft, such a one is double faced: but
yet is the whole worke good, because hee
followeth the Lords example, not re-
specting what seemeth good, when it is e-
uill in deede. Another will not make
merry with rioters, least hee should bee
stained by them, and defile his owne soule.
This man also is double faced, but yet
is all his dooings good: and he is like a Roe
or a Stagge, which in a common wilde
herd seem to be vnclane, and yet are al-
together cleane, because hee walked in the
zeale of the Lord, shunning and hating
those whom God willet to bee shunned,
in his Commandements, and so killet
he euill with welldooing. See therfoze my
Sonnes, how there are two in all things,
one against the other, and the one hidden
vnder

of Aſer.

under the other. Death ſucceedeth to life,
ſhame to glory, night to day, and darke-
neſſe vnto light. All righteous things
are vnder light and life, and therefore both
eternall life ouermaſter death. It is not
to be ſaid that truth is vnt ruth, righte-
ouſnes vnrighteouſnes, or right wrong,
becauſe that as all things are vnder God,
ſo all truth is vnder light. I haue practi-
ſed all theſe things in my life, and not
ſtrayed from the truth of the Lord, but
ſought out the Commandements of the
Hi gheſt, to y bittermoſt of my power, and
walked with one face in goodnes. Take
heede therefore my Childzen to the Lords
Commandements, and follo we the
truth with one ſingle face. For they that
are double faced ſhall be double puniſhed.
The ſpirit of errour hateth the man that
ſighteth againſt it. Keepe the lawe of the
Lord, and regard not euill that ſcemeth
good, but haue an eye to the thing that
is good indeed, and keepe the ſame, retur-
ning to the Lord in all his Commande-
ments, and reſting vpon him: for the
ends whereat men doe aſpire, doe ſhew
their righteouſneſſe. And knowe the An-
gels of the Lord from the Angels of

After his
righteous
living.

Double fa-
ced, double
punished.

The Testament

Sathan. For if yee cleane to wicked spirits, your soules shall be tormented of the wicked Spirit whom ye serue, in wicked lusses and woꝝkes. But if yee quietly and cheerfully acquaint your selues with the Angell of Peace, hee shall comfort you in your life time. My chilozen, become not like the Sodomites, which knew not the Angell, and perished for euer. For I am sure that you shall sinne, and be deliuered into the hands of your enemies, your land shall be laid waste, and your selues shall be scattered into the foure corners of the earth, and be despised as vnprofitable water in your disperſing abroad, vntill the Highest do viſite the earth, eating and drinking as a man with men, and breaking the serpents head in peeces without noise. Hee shall ſaue Iſrael, and all the Heathen by water, beeing **G D** bidden in man. Therefore tell your chilozen theſe things, that they neglect not Gods Lawe wzitten in the tables of heauen. For the time will come, that they shall giue no credit to the Lawe of the Lord. And you falling vnto naughtines, shall deale wickedly againſt God, giuing no heed to his Lawe, but vnto mens commandements. For this cauſe shall

A prophecy
of Chriſt
his huma-
nitie.

of Aser.

shall pee be scattered abroad, as my Brothers Gad and Dan, which were not acquainted with their owne countrey, tribe and tongue. Nevertheless the Lord shall gather you together againe in faith, for the hope of his mercie, for Abraham, Isaac, and Jacobs sake. When hee had so said, he commanded them to burie him in Hebron. And he died sleeping a good sleep, and afterward his sonnes dooing as he had willed them, caried him backe and buried him with his Fathers.

The



The Testament of Ioseph, made to
his children at his death, concerning
Chastity & Patience.



Let Ioseph teach thee
Love and Chastitie.

So shalt thou haue
A long blessed life,
Void of all strife,
Euen to thy grave.

The Testament of Ioseph.

My sonnes and my brethren,
heare yee Ioseph the welbelo-
ued of Israel. My children, heare
your Father. I have known in
my life Ennie and Death, with the which
my Brethren would haue destroyed mee.
For they hated mee, and God loved me:
they would haue killed mee, and the God
of my Fathers kept mee: they put me in-
to a pit, and the most high brought mee
out againe, I was sold as a bondman, and
the Lord made mee free, & his strong hand
helped me. I was kept in hunger, and the
Lord himselte nourished mee: I was
left alone, and the Lord comforted mee:
I was sick, and the Lord visited mee:
I was in prison, and the Saviour made
mee glad: I was fastened in chaines,
and the Lord vnbond mee: Hee plea-
ded my cause in the accusations of the E-
gyptians; and not onely deliuered mee
from Enuy and Decett, but also exal-
ted mee, insomuch that Putiphar, chiefe
Steward of Pharaohs house, did lene
me lodging, where I was in teopardie of
my

Iosephs af-
flictions.

God help-
eth in di-
stresse.

The Testament

my life, by reason of a shamelesse woman, which intised me to doe naughtnesse with her, through the flame of volaptnousnes burning about her breast. I was cast in prison for her: I was beaten and mocked for her, yet the Lord caused the keeper of the prison to be moued with mercy towards mee. Hee forsaketh not them that feare him, neither in darknesse, neither in bonds, neither in tribulations, or necessities. **G O D** is not ashamed as man, neither dreadeth he as men, neither shaketh or shrinketh hee for feare as earthly men. He is present in all places, and in their most grieuous sorowes he comforteth his. He goeth away for a season, to try the thoughts of their minde. Hee found mee trusty in tenne Temptations: and in e-very one I was constant and preserved. For sufferance is a great medicine, and causeth much goodnes. How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me againe? How often did she threaten me to die, because I would not haue to doe with her? She said vnto mee, thou shalt haue gouernance of mee, and all that be mine, if thou wilt giue thy selfe vnto mee, and

God neuer
forsaketh
his.

Ioseph con-
stant in ten-
tations.

Sufferance
what it is.

of Ioseph.

and obey my desire, and thou shalt be Lord
ouer vs. But I remembred the words of
my father Iacob, and entring into my
chamber, made my prayer to the Lord, and
fasted seauen dayes: yet I appeared vnto
the Egyptian, in the selfe same estate of
body, as if I had liued in pleasures and de-
lights. For they that fast for GOD, re-
ceiue beautie of face. When I had wine
giuen vnto mee, I drinke none: and fa-
sting three dayes, I tooke my meate dai-
ly, and gaue it to the sicke and needy, and
earlie I waked vnto the Lord, and wept
for Memphetica the Egyptian, because shee
was enermore troubling of mee. Shee
came vnto me in the night, as though she
would haue visited mee. And first trauellie
because she had neuer a sonne, she sained to
take me as her sonne. And I prayed to God
to send her a sonne: vntill whiche time shee
embraced mee, as though I had bene her
sonne, and I perceiued not the cause. And
for a conclusion, shee drew mee to haue
done fornication with her, and I remem-
bring my selfe, was sorrowfull to the death.
And when shee was gone out, I came to
my selfe, and sorrowed many dayes: for I
perceiued her deceit and error. And I
spake

A present
medicine in
temptation.

Not from
meate, but
from wan-
ton fare.

A craftie
practise of
a woman.

The Testament

Flattery the
diuels sweet
bait.

A token of
a zealous
harr.

Hypocrites
are of all re-
ligions for
lucre.

Double fa-
ced men
GOD ab-
horreth.

spake vnto her the words of the most high
God, if peradventure shee might be tur-
ned away from her pernicious conceit-
scence. Many times as to a holy man
shee spake flattering words to mee, not
without deceit, lauding my chastitie be-
fore her Husband, which would vtterly
haue destroyed me: both manifestly and
secretly shee sayd vnto me, Feare not my
Husband, for he is perswaded of thy cha-
sttie. For if so bee that any man shewed
him of thee and me, he would not belieue
it. For because of this thing, I couered
mee with sackcloth, and layd mee flat vpon
the Earth, and prayed vnto Almighty
God, that he would deliuer mee from this
woman of Egypt. When shee could doe
nothing this way, shee came vnto me a-
gaine armed with other reasons: that is
to say, that shee would faine learne the
word of God of mee, and began to speake
after this manner. If thou wilt haue mee
to forsake mine Idols, follow my desire, &
I will perswade my husband the Egyp-
tian to goe from his Idolatry, and we shall
walke in the law of thy God. I made an-
swere to these things: GOD will haue
none to worship him with uncleannesse,
nei-

of Ioseph.

neither hath bee any pleasure in adulterers. And shee held her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliuer me from her. Againe at another time, she said vnto mee: If thou wilt not doe adultery with mee, I will kill my Prince, and so by the lawe I shall take thee to my Husband. When I heard that, I rent my garment, and said: Woman, I pray thee bee ashamed of these things before God, and feare God, and do thou not such an abominable thing: Neither despaire utterly, that thou drowne not thy selfe in thine owne euill: for if thou goe about it, I shall utter and declare the thoughts of thine iniquitie. Shee fearing these things, prayed mee that I would not bewray her naughtinesse, and so departed. Yet againe, shee went about to beguile me with gifts, sending vnto mee all things that men haue need of, and she sent mee meat, brewed about with inchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giuing mee a sword with the dish, and I perceined that shee went about to deceiue me. And when bee was gone, I wept and touched not that meate,

Note the
fruit of lust.

The Testament

Joseph did
first monish
& not pro-
claime.

The Name
of God, and
feare of in-
fame, pric-
keth the cō-
science:
Note this.

nor any other of her sending, for a good
while after. A day after that, shee came to
me and said, What is the matter that thou
hast not eaten of the meate? And I said
vnto her, because thou hast popsoned it.
Therefore thou shalt knowe that I will
not come vnto idols, but onely vnto God.
Now vnderstand therefore, that the God
of my Father by his Angell, hath shewed
thy mischiefe vnto mee, and I haue kept
the meate to thy shame, if perchance thou
mightest repent, or learne that the malice
of wicked doers preuaileth not against
them that worship the Lord in chastitie.
And I tooke and did eate befoze her, say-
ing: The God of my fathers, and the An-
gell of Abraham shall bee with mee, and
then she fell downe at my feete and wept.
Then lifting her vp, I exhorted her ma-
nie wayes, and shee promised vnto mee
that she would neuer do such iniquitie af-
ter that day. Yet because her heart was
mourning, and did burke toward mee in
adulteris with lyes, comming from
the depth of her stomacke, she cast downe
her countenance. The Egyptian her hus-
band perceiuing her, said, wherefore hol-
dest thou downe thy face? She answered,

Of Ioseph.

I am euen sorrowfull at the heart : and
hee comforted her that was not sicke : yet
again she entred in to mee (her Husband
being without) and said : I am strangled
or choaked : either I will breake my neck,
or else drowne my selfe , without thou
wilt obey mee. And I perceiuing that the
Spirit of Belial troubled and vexed her,
prayed vnto the Lord my God, and said
thus : Wherefore art thou vexed and trou-
bled, all blinde in sinne? Remember thy
selfe, for if thou do kill thy selfe, the concu-
bine of thy husband called Sechon, enuy-
ing thee, shall beat thy children, and destroy
the memorie of thee from the earth. And
she said vnto me : Haue done, haue done,
I perceiue that yet thou hast some care
for me : I haue euen enough that thou de-
fendest my life, and my childrens. I haue
good hope in time to come, that I shall ob-
taine my wished desire. And shee percei-
ued not that for the loue of my Lord God
I said so, and not for her sake. Whatsoe-
uer he be, that followeth the concupiscence
of his most filthy and pernicious desire, is
made seruant vnto the same, as this wo-
man was. And if he heere any good thing
in the passion wherein he is overcome: hee
draweth

The Testament

A remedy
against rep-
tation.

Draweth the same to his pernicious or fil-
thy desire. I say vnto you my Sons, that
it was about fixe of the clocke when shee
went from me, and I fell vpon my knees,
praying to God all that day, with ̄ night
following. And about the break of the day
I arose weeping, that I might once be de-
liuered from this Egyptian woman. Fi-
nally, she caught me fast by the garment,
drawing me to haue gone to bed with her.
Then perceiuing that she waxed madde,
and that violently and with strength shee
held my clothes, I let my clothes slippe
from mee, and fled away.

Then she complained to her husband of
mee, which put mee in prison in the Kings
house. The day following after, I was
soze beaten and cast in prison. And when
I lay bound in letters, this Egyptian
Woman waxed sick for sorrow, and bar-
kened how I lauded G D, beeing in a
House of Darknesse. For I reioycing,
with a glad voice, glorified my God on-
ly that by such occasion I was deliuered
from the Egyptian woman. Yet shee left
not to stand harkning, and said, Haue done
and take the offer which I put vnto thee,
and fulfill my desire, and I will deliuer
thee

Note a sub-
tile woman.

of Ioseph.

from thy Bond, and bring thee out from
the darknes: but all that could perswade
me nothing, insomuch that in thought I
was not inclined to any desire of bit. For
God loneth him better which fasteth in
chastitie, being in a prison of darknesse,
then him which taketh his pleasure with
holoptuousnesse in a chamber of honoz &
riches. For if a man liue in chastitie, and
desire glorie (if God perceiue it to be expe-
dient for him) he giueth it vnto him, as hee
hath doone vnto mee. Manie times as
though shee had been sick, she descended
vnto me vnllooked for, and heard the voice
of my praying, and stood the more still.
But when I heard her sigh I held my
peace, for in her house she stripped her selfe
naked, bzeaste, legges, and armes, where-
by shee might haue kindled mee into the
loue of her. For shee was very faire, and
gloriously adozned to haue decciued mee,
but God kept me from her works. Ther-
fore my Sonnes, bebold what sufferance
with praier and fasting dooth. And there-
fore if you loue Sobernes and Chastity. In
Sufferance and Humillitie of the hart, the
Lord shall dwell in you, for hee loneth so-
briety: and when the most High soeth
dwell

Iosephs sin-
gular cha-
stite.

A property
of a Harlot.

The com-
moditie of
praier and
sufferance.

The Testament

Dwell in a man, although hee chance to fall into enuy, or into bondage, or slander, the Word which dwelleth in him, will for his chastitie not onely deliuer him, but also exalt him, and gloriſſie him as he hath done me, for he is alwayes with him in word, in deepe, and thought.

Josephs
lowlinesse
in prosperi-
tie.

My Childzen, yee knowe well how my Father did loue me, and yet I was neuer the prouder thereof in my hart. For though I was a Childe, I had ener the feare of God in my minde. When I grew vnto age I moderated my selfe, and honoured my brethren whom I feared. I held my peace when I was solde, because I would not haue the Ismaelites to knowe my stocke and kindred, how I was the sonne of Iacob, a man of great strength and power. Therefore haue you in your deedes the feare of God, and honour your brethren, for all men that obserue the lawe of God, are loued of him. When I came with the Ismaelites to a certaine place called Indocpe, and they demaunded of mee what I was: and I said (because I would not reprove my brethren) that I was one of their householde slaves. When said the chiefe of them, Thou art no slave: for thy coun-

of Ioseph.

countenance dooth shewe thee what thou art. And he threatned me vnto the death, yet for all that I said againe I was their slave. But when wee came into Egypt, they began to strue who should haue mee for the mony that was paid : and they agreed that I should abide in Egypt with a Merchant of their facultie, untill such time as they had made their Merchandise and returned againe : and God gaue mee grace in the sight of the Merchant, that hee gaue mee the charge of his house, and the Lord blessed him by my hand, for the Lord gaue him plenty of gold and silver, and I was with him three moneths and foue dayes. In this time, passed-by Memphitica the wife of Putiphar in great glorie, and she cast her eyes vpon me (for the Eunuches had shewed her of me) & she shewed her husband of the Merchant which was made rich in the hand of a young man being an Hebrew, and shee said they had solue him out of the land of Chanaan. Therefore do now iudgement vpon him, & take the young man to be your steward, & the God of the Hebrewes shall blesse you, for grace from heauen is in him. Putiphar her husband perswaded with these words,

An amiable
countenance
a token of a
liberal mind

A couetous
hart like A-
chab.

The Testament

caused the Merchant to bee sent for, and
said vnto him: What doe I heare of thee,
that stealest soules out of the Land of the
Hebrewes, in selling of Children? The
Merchant fell downe vpon his knees,
and praised him, saying: I beseech thee Lord
shew mee, for I know not what thou saist.
Hee answered againe, Where gatest
thou this Hebrew childe? And hee said,
the Ismaelites left him with mee, untill
they came this way againe. When he had
said so, Puriphar said, bring the young
man hither: and I being brought in, did
reuerence to the Prince of the Eunuches,
for hee was the third man in dignitie with
Pharaoh, and prince of all the Eunuches,
and hee had wife, children, and concubines.
And when hee had taken me apart, he said
art thou bond, or art thou free? I answered,
bond. And hee said vnto mee, whose
bondman art thou: I answered him, the
Ismaelites. And he said againe vnto mee:
how came it to passe that thou wast made
their bondman? And I said; for they
bought mee in the land of Chanaan: yet
hee did not beliene me, saying: Truly thou
lyest, and commanded mee to be beaten.
Memphitica his wife spied mee beaten,
at

of Ioseph.

at a window, and sent vnto her Husband, saying, thy iudgement is vnjust, for thou dost punish wrongfully the young man that is stolen. But because I changed not my words, yet againe was I beaten, and commanded to be kept at his commandement, till such time as my masters came.

A token of
mercy, if it
were not
for an ill
end.

And his wife said vnto him; Wherefore doe pee keep in captiuitie the noble child? it were more almes to let him goe, and to beate you. Shee would faine haue spied mee in desire of sinne, and I knew nothing of this. Hee said againe to Memphitica, it is not honest among the Egyptians, to take away another mans goods before hee shew him of it. Hee said that of the Merchant and of mee, when I should bee imprisoned. After that, xliiii. dayes, the Ismaelites came, and they hearing that Iacob my father was heauie for mee, said vnto mee, Wherefore is it that thou saidst thou wast a bondman, and now we know that thou art the sonne of a great man in the land of Chanaan, and thy father sorroweth for thee in sackcloth. Then I would faine haue wept, yet I refrained my selfe for shaming of my brethren, and said, I knowe it not, for I am a bondman. Then

Note a flatter-
ing wo-
man.

A good na-
ture.

The Testament

they tooke counsell amongst themselves, whether or to whom they might sell mee, least I should be found in their hands, for they feared Iacob least he should be reuenged of them : for they had heard that hee was mightie both to God and man. Then said the Merchant to them, Redeeme him now from the iudgement of Putiphar: they hearing this, went & asked for me, saying : that they had bought me for money, and he deliuered me. Memphitica spake vnto her husband to buy me, for she said, I heare say they would sell him. And they sent an Eunuch to the Ismaelites, and desired to buy me : and when he could not bargaine with them, he returned and shewed his Lady that they asked a great price for the childe : she sent againe another Eunuch, saying ; although they aske two besaunces of gold, see that thou spare not for money, but buy the childe and bring him to me. He paid 80 golden crownes for me, & said to his Lady that he paid 100. and I perceiuing this, held my peace, least the Eunuch should haue beene searched. Behold my sonnes what I haue suffered : loue one of you another, and with continuance cast out from among you deceitfull mindes, for God delighteth

Thus the
righteous
be bought
and sold.

Of Ioseph.

lighted in y^e concord of brethren, & had pleasure also in the love and choice of a proued heart. For when my brothers came out of Egypt and knew mee, I gaue them their money, and neuer gaue reproche vnto them, but comforted them, and after the death of Iacob, I loued them more abundantly.

Concord
betweene
brethren,
pleaseth
God.

And all that euer he commanded me I did verie gladly, and they marvelled because I suffered not them to be troubled for a small

Ioseph
mercifull
hart declared.

cause, for all that was in my power I gaue them. Their children were repated to mee as mine owne, and mine owne children as their servants. Their life was my life, and their sorow was my sorow, and all their infirmities or disease was mine, my Land was their land, my counsell was the counsell of them, and I neuer exalted my selfe aboue them in pride for mine owne worldly glorie, but was amongst them as one of the least. Therefore my sons, if ye walke in the commaundements of the Lord, the Lord shall exalt you and blesse you in riches perpetuall. And if any man will do euill to you, with meekenesse looke that ye pray for him, and God shall deliuer you from all euill. Now behold and see, that for my long sufferance the Daughter of

my

A promise
for the that
pray for
their ene-
mies.

The Testament

God prouideth
for his
Election.

Iosephs
dreames.

Christ prophesied.

my Lord has given me to wife, and there was given to me with her an hundred talents of Gold, for God made them to serue me, & gave me beauty that I should be as a flower above them that were faire in Israel, and hee kept me vnto mine age both in strength and beautie, because I was like to Iacob in all things. And what dreames I haue seene, my children now heare. There were xiiij. Varts feeding, and nine were diuided abroade in the earth: also I saw how that of Iuda was a Virgine bozne hauing a white silken robe, and of her came forth an immaculate Lambe. And on the left hand of the saide Lambe, was as it were a Lyon, and all Beasts made against him, and the Lambe overcame them, and trode them vnder his fete, and in him ioyed the Angels, the men, and all the earth. These things shall come to passe in their time, that is to say, in the latter dayes. Therefore my Sons keepe the commandement of the Lord, and honour Iuda and Leui. For of them, to you shall spring the Lambe of God, which by his grace shall preserue all Gentiles and Israel. The Kingdome of him is a Kingdome eternall, which shall neuer passe. For
my

of Ioseph.

my kingdome shall bee ended in you, as
the keeping of an Orchard, for after the
haruest it shall appeare no more. I know
right well that after my death the Eryp-
tians shall trouble you: but God shall re-
uenge you and bring you to the promised
Land, which he sware to Abraham, Isaac,
and Iacob. But carrie my bones with
you: for in so doing, the Lord shall be in the
light with you against the Eryprians, and
Belial shall bee in darknesse with the E-
ryprians. Also carrie with you your Mo-
ther Zilpha, and nigh vnto the valley,
neere vnto Rachel burie her. When he
had said these words, he stretched forth his
feete and slept the sleepe of all the World.
Then they embalmed him with spices put-
ting him in a chest in Egypt, after he had
liued 110. yeares, who saw Ephraims
Childzen vnto the thirde generation. For
vnto Machir the sonne of Manasses, were
childzen borne on Iosephs kness, After
this all they of Israel bewailed him, and all
the Eryprians with great mourning. For
hee had compassion of Egypt, as of his
owne proper members, and assisted them
both with his labour and counsell, and did
them good at all times and seasons.

The

The Testament of Benjamin, made to
his children at his death, concerning
a cleane minde.



Lo what true faithfull loue doth meane,
all you that louers be.
It is in hart, and not in lust,
as heere you plainly see.

The Testament of Beniamin.

THe Cōpy of Beniamins wordes,
which he vttered to his children,
beeing of the age of an hun-
dredth and twenty yeares. Hee

killed them and said : As Isaac was borne
in the hundredth yeare of Abraham, so
was I in the hundredth yeare of Iacob :
and because Rachel dyed at my birth,
I sucked her bondwoman Bilha. For
after that Rachel had borne Ioseph,
shee was barren twelue yeares. And
when shee had prayed to the Lord in
those twelue yeares, shee conceived
and bare mee : for my father loued Ra-
chel exceedingly, and wished to see two
sonnes by her, and therefore I was cal-
led Beniamin, that is to say, the sonne
of my dayes, or the sonne of my sorrow, be-
cause my mother died in the birth of mee.
When I came first into Egypt, and that
my brother Ioseph knew mee, hee said to
mee : What said they to my Father,
when they had solde mee ? I answered :
they sayned thy Coate with blond, and
brynging it to him said : See if this bee
thy sonnes coate or no. And my Brother
also said vnto mee : Truly when the
Ismaelites

Beniamin
what it sig-
nifieth.

The Testament

Yosephs di-
resse reye-
ged by God

Temptati-
on shall not
ouercome
them that
feare the
Lord.

Ismaelites tooke mee, one of them strip-
ping mee out of my coate, gaue mee a thin
shirt to put on, & lashing mee with a whip,
bade mee run. And as he went aside to hide
my garment, a Lyon met him, and clewe
him, and to his partners being afraid, sold
mee to their fellows. You therefore my
Childzen, loue the God of Heauen, and o-
bey his commandements, following that
good and holy man Ioseph, and let your
minde bee set vpon goodnes, as ye know
that mine hath been. He that hath a good
minde looketh rightly vpon all things.
Feare God and loue your neighbors, and
then although the spirit of Belial tempt
you to all naughtinesse to trouble you, yet
shall it not get the vppermost hand of you,
no more then it did of my brother Ioseph.
How many folke would haue killed him,
and yet God still defended him: For hee
that feareth God and loneth his neighbor,
cannot bee wounded of the atery Spirit
Belial: and hee that is shielded with the
feare of the Lord, is safe from harme both
of man and beast, and cannot be ouercome
because hee is helped by the loue of God,
which hee hath towards his neighbor: for
Ioseph besought our father Iacob to pray
for

of Benjamin.

for my brethren to the Lord, that hee would
 not lay vnto their charges, the mischiefe
 that they had deuised against him. Where-
 at Iacob cried out, O sonne Ioseph, thou
 hast overcome my heart. And therewith-
 all embracing him, hee kissed him two
 houres together, and said: In thee shall the
 prophetic of Heauen be resembled to the
 full, concerning the Lambe of God, and
 Saviour of the world, that the vnspotted
 shall be deliuered for the wicked doers,
 and he that is without sinne, shall die for
 the sinners in the blood of his testament,
 to the saluation both of the Gentiles and
 of Israel, and hee shall dash Belial and all
 his seruants. My Childzen, looke vpon
 the end of that good man, and follow his
 mercifullnesse with a good minde, that you
 also may haue a Crowne of glozy vpon
 your heads. A good man hath not a dark
 eye, for hee is mercifull and pittifull to all
 men, yea though they be sinners and haue
 deuised mischiefe against him: and he that
 doeth good overcommeth euill 1 by the
 defence of goodnesse, and loneth 2 the
 righteous-as his owne soule. If another
 3 man bee honoured, hee enuiech it not:
 if a man be entiched, it grieueth him not:

Ioseph a
 right figure
 of Iesus
 Christ.

A good
 man

1 Quercō-
 meth euill.

2 Loueth
 the righte-
 ous.

3 Enuyeth
 not.

It

The Testament

4 Praiseth
the valiant.

5 Defen-
deth him
that feareth
God.

6 Admoni-
sheth the
sinner.

7 Pittieth the
poore.

The exam-
ple of a
godly man
conuerteth
sinners.

If a man be strong 4 or valiant, hee pray-
seth him, and belteuing him also to bee
chaste, hee defendeth 5 him that hath the
feare of God. Hee worketh together with
him that loueth God: and if a man forsake
the Almighty, he 6 warneth him to re-
turne againe. Whosoener hath the grace
of a good spirit, him doth hee love as his
owne life. He 7 pitttieth the poore, succou-
reth the weake, and praiseth and honou-
reth God. My children if ye haue a good
minde, euill men shall stand in awe of you,
and vnchristis shall for very shame be con-
uerted to goodnesse. So that couetous
men shall not only depart from their nig-
gardinesse, but also giue of their aboun-
dance to the needie. If ye be good doers,
both vncleane spirits shall flee from you,
and shrewde beastes shall shun for feare of
you. For where the regard of good works
is in the minde, there darknesse flyeth a-
way. For if hee doe wrong to any holie
man, hee is sore for it: And if a holy man
receiue wrong, he pitttieth the doer, and
putteth it vp with silence. And if any man
betray a righteous soule, and the righte-
ous pray for his betrayer; the betrayer is
not a little disgraced, and the Righteous
becom-

of Beniamin.

becometh much more notable afterward,
as did my Brother Ioseph. The guile-
full spirit of Belial hath no power ouer a
good mans minde: for the Angell of peace
guideth his soule. He looketh not affecti-
onately vpon corruptible things, he ra-
keth together riches in the desire of volup-
tuosnesse. Hee is not delighted with
pleasures. He grieneth not his neighbor,
hee suffereth not himselfe with meate, nei-
ther wanteth he in the pride of his eyes:
For the Lord is his portion. Hee taketh
no glozp for giuing good counsell: he pas-
seth not how men dishonour him, neither
can he skill in any fraude or guile, vntruth,
strife, or slanderousnesse: for the Lord
dwelleth in him, and inlighteneth his
minde, and he reioyceth before all men in a
good time. A good minde hath not two
tongues, one to blesse with: and another
to curse with: one to slander with, and an-
other to honour with: one of sorow, and
another of ioy: one of quietnes, and an-
other of trouble: one of dissimulation,
and another of truth: one of pouertie, and
another of riches: but it hath one only dis-
position pure and vncorrupt towards all.
It hath no double sight or double hearing.

The pro-
perties of a
righteous
man.

The Testament

Disobedi-
 ence the fa-
 ther of seue
 mischiefes.
 1 Enuy.
 2 Despera-
 tion.
 3 Sorrow.
 4 Bondage.
 5 Needi-
 nesse.
 6 Trouble.
 7 Desola-
 tion.
 An example
 of Cain.

For in all things that hee doth, speaketh,
 or seeth, hee knoweth that the Lord behol-
 deth his hart, and therefore hee cleanseth his
 minde that hee may not be found faultie
 before God and man. But all the workes
 of Belial are double, and bitterly to di-
 simplicitie. Wherefore my children shunne
 the naughtinesse of Belial: for at the first
 he delighteth those that obey him, but in
 the end hee is a sword, and the father of
 seauen mischiefes. For when the minde
 hath once conceived by Belial, it bring-
 eth forth first enuie, secondly desperate-
 nesse, thirdly sorrow, fourthly bondage,
 fifthly needinesse, sixthly troublesomesse, and
 seauenthy desolation: And for that cause
 was Cain tormented with seauen punish-
 ments by God: for in 7 yeares together
 God brought euery yeare a new plague
 vpon Cain. Two hundred yeares he suf-
 fered, and in the nine hundred yeare, the
 earth was made desolate with the flood,
 for his righteous brother Abels sake. In
 seven hundred yeares is Cain lodged, and
 Lamech in seauentie times seauen: for
 they that are like Cain in spightfulnes and
 hatred towards their Brethren, shall bee
 punished with the same punishment for
 ever.

of Benjamin.

ener, as he was. You therfore my children
 eschew malice, enuy, and hatred towards
 your bzethren, and cleave to goodnes and
 louingnes. Hee that hath a minde cleane
 in lone, looketh not vpon a woman in way
 of lechery. For he hath no defiling in his
 hart, because the spirit of the Lord resteth
 in him. For as the Sonne is not defiled
 by shining vpon a puddle or dunghill, but
 dooth rather drie vp and drie away the
 stinke: euen so a pure minde striueth a-
 gainst the vncleanenesse of the earth, and
 overcommeth it, but is not defiled it selfe.
 And I perceiue by the sayings of the
 righteous Enoch, that there shall be euill
 deeds among you. For yeshall defile your
 selues with the fornication of Sodome,
 and perish all save a fewe, and multiplie
 inordinate lusts in Women, and the
 reigne of the Lord shall not be among you,
 for hee shall take it away suddenly. Ne-
 verthelesse, y Lords Temple shall be made
 in our portion, and it shall be glorious a-
 mong you. For the Lord himselfe shall
 take the kingdome vpon him, and the
 twelue Tribes shall be gathered together,
 there, and all nations shall resort thither,
 vntill the most High send his saluation

An apt si-
 militude to
 a mind res-
 ting vpones.

A prophecy
 of the nati-
 uitie of
 Christ.

The Testament

Of his Pas-
sion.
Math. 27
Of the co-
ming of the
holy Spirit.
Of his ascen-
sion.

in the visitation of his onelie begotten.
And he shall enter into the first Temple,
and there the Lord shall suffer wrong, and
be despised, and be lifted up upon a piece
of timber. And the beile of the Temple
shall be rent asunder, and the Spirit of
the Lord shall come downe upon the Gen-
tiles, powred out as fire: and rising up from
the graue, he shall ascend from earth to
Heauen. He shall remember how base hee
hath beene upon earth, and how glorious
he is in heauen. When Ioseph was in E-
gypt, I longed to see his person, and the
forme of his countenance. And through
the prayers of my Father Iacob, I saw
him awake in the day of his fall and per-
fect shape. Now therefore my children
knowe you that I shall die. Wherefore
deale euerie of you truly and rightfully
with his neighbour, worke yee truly and
faithfully, and keepe ye the law and com-
mandement of the Lord: for that doe
I teach you in stead of all inheritance.
And give you the same to your Children
for an euertasting possession. For so did
Abraham, Isaac, and Iacob, they gaue vs
all these things for an inheritance, say-
ing: keepe the Lords commandements

of Benjamin.

ill bee reueale his sauing health vnto all nations. Then shall pee see Enoch, Noe, Sem, Abraham, Isaac and Iacob, rising at his right hand with ioyfullnesse. Then shall we rise also euerie of vs to his owne Scepter, worshipping the King of heauen which appeared on earth in the base shape of man. As many as beleene in him, shall reioyce with him at that time. And all these shall rise againe to glorie, and the residue vnto shame. And the Lord shall first of all iudge Israel for the vnrightheousnesse committed against him, because they belieued not in God that came in the flesh to deliuer. Then shall hee iudge all Nations, as many as belieued not in him when he appeared vpon earth, and he shall reprove Israel among the chosen of the Gentiles, as he reproveth Elau in the Midianites, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the Inheritance of the Children, because they feared not God. But if you walke in holinesse before the Lord, ye shall dwell in Hope againe in me. And all Israel shall bee gathered to the Lord, and I shall no moze bee called a ravening Wolfe, for

A prophecy of the last coming of Christ, The resurrection and iudgement described.

The Testament

A Prophecy
of the nati-
uity of
Christ.

Christ de-
scribed.

Christ wi-
peth away
our finnes.

your Robberies, lakes, but I shall be cal-
led the Lords Workman, which giueth
foode vnto such as doe good. And in my
seede shall bee raised vp the beloved of
the Lord, whose voice shall be heard vpon
the earth, and hee shall giue new know-
ledge, and enlighten all Nations with
the light of vnderstanding, and shal come
vp to saue Israel. Hee shall take from
them as a Wolfe, and giue to the Syna-
gogue of the Gentiles, and continue in the
Synagogue of the Gentiles to the worlds
end. Hee shall bee among their Princes,
as muscalle Melodie in the mootheres of
all men, and his doings and sayings shall
bee witten in holy bookes. Hee shall bee
the Lords Darling for evermore. And
as concerning him, my Father Iacob
taught mee, saying: Hee shall amend the
defaults of thy Tribe. And when he had
ended these sayings, hee commanded his
chilozen to carry his bones out of Egypt,
and to burie them in Hebron, by his fa-
thers. So Benjamin died a hundzeth and
five, and twenty yeares old in a good age,
and they put him in a Coffin, and in the
fourscore and eleuenth yeare before the
departure of the Israelites out of Egypt,
they

of Benjamin:

they & their brethren conueied their fathers bones privately againe into the Land of Canaan, and buried him in Hebron at the foot of his Fathers, and returned againe out of the Land of Chanaan, and dwelt in Egypt, till the day of their departure thence all together.

FINIS.

L 3

How



How these Testaments of the twelue
Patriarches were first found , and by
*whose meanes they were translated out of
Greeke into Latins.*

THese Testaments were hidden and
concealed a long time, so as the tea-
chers and the ancient Interpreters could
not finde them. Which thing happened
through the spitefulnesse of the Iewes,
who by reason of the most eident, mani-
fest, and often Prophecies of Christ, that
are written in them, did hide them a long
while. At length the Greekes being very
narrow searchers out of ancient writings,
sought these Testaments warily , and got
them more warily , and translated them
faithfully out of Hebrewe into Greeke.
Neuerthelesse, this writing continued yet
still vnknowne; because there was not a-
ny man to be found, that was skilfull both
in the Greek and Latine, nor any interpre-
ter that might procure the translation of
this noble work, vntill the time of *Robert*
the second, surnamed *Ghrosthed*, Bishop
of *Lincolne*, who sent diligent searchers

as farre as *Greece*, to fetch him a copy of
the said writing, without respect of their
charges, which hee bare most liberally.
Therefore, to continue the memories of
those most lightsome Prophecies, to the
strengthening of the Christian faith, that
reuerend Bishop did in the yeare of our
Lord 1242. translate them painfully and
faithfully, word for word out of Greeke
into Latine (in which two tongues hee
was counted verie skilfull) by the help of
M. *Nicolas Greeke*, Parson of the Church
of *Dachet*, and Chaplaine to the Abbot
of *S. Albons*, to the intent that by that
meanes the euident Prophecies which
shine more brighter then the day light,
might the more gloriously come abroad,
to the greater confusion of the *Jewes*, and
of all hereticks & enemies of the Church
of Christ, to whom be praise and
glory for euer,

Amen.

1619.



AT LONDON
Printed for the Company of the
Stationers.



he